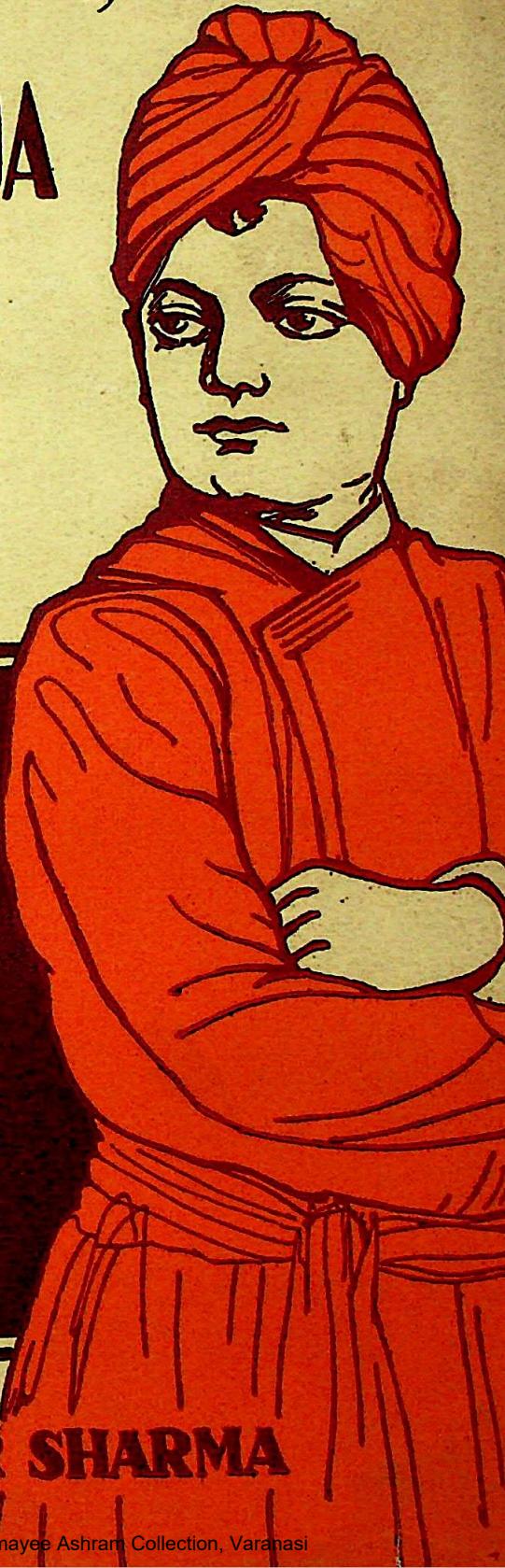


# SWAMI VIVEKANANDA

37

*Yash*



A FORGOTTEN  
CHAPTER  
OF HIS LIFE

BENI SHANKER SHARMA

“.....The book 'Swami Vivekananda—A Forgotten Chapter Of His Life' gives a graphic picture of Swamiji's life and utilizes some un-explored material during his residence at Khetri. The correspondence will be found useful by all future biographers of Swami Vivekananda.....”

*S. Radhakrishnan,*  
President of India.

Price Rs. 10.00 in India

\$ 3 or £ 1 in Foreign Countries

6/  
3/  
27

2/Jan



# SWAMI VIVEKANANDA

*—A Forgotten Chapter Of His Life*

BENISHANKAR SHARMA

*First Publication :*

**VIVEKANANDA CENTENARY YEAR 1963**

*Publishers :*

**OXFORD BOOK & STATIONARY CO.**

**17, PARK STREET, CALCUTTA 16.**

*Printers :*

**THE TECHNICAL & GENERAL PRESS,**

**17, CROOKED LANE, CALCUTTA 1.**

**All rights reserved by the Author**

**PRICE Rs. 10.00.**

TO  
Pandit Jhabarmal Sharma

*The veteran historian and litterateur of Rajasthan, without whose encouragement, help and co-operation this book would not have been possible.*

**AUTHOR**



## CONTENTS

### *Foreword*

BY DR. S. RADHAKRISHNAN

### *Preface*

BY SWAMI SAMBUDDHANANDA

### *Author's Note*

	PAGE
1. INTRODUCTORY ...	1
2. A LIFE OF ACHIEVEMENT ...	8
3. A FRIENDSHIP BURGEONS ...	13
4. A TURNING POINT ...	53
5. THE STORY BEHIND A MISSION ...	63
6. THE NEED FOR CREDENTIALS ...	94
7. THE FRIENDSHIP CONSOLIDATED ...	117
8. A FRIEND TO THE SWAMIJI'S FAMILY ...	146
9. KHETRI THE UNOFFICIAL HEADQUARTERS ...	192
10. A TRIUMPHANT RETURN ...	211
11. THE GOOD AND WISE IN LIFE ARE FEW ...	220
12. APPENDIX ...	230

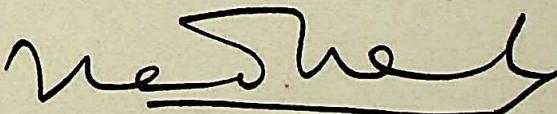


## FOREWORD

By Dr. S. Radhakrishnan, The President of India.

In the *Bhagavadgita* (Chapter IV), it is said that the tradition of *jnana yoga* was proclaimed by the Lord first to Vivasvan who passed it on to Manu who gave it to Iksvaku. It is the same *yoga*, the Teacher said, he is declaring today to Arjuna. It is the same ancient *Puratana yoga*; it is not a new doctrine which he is teaching. He is restoring the old tradition, the eternal truth, handed down from master to pupil. All great teachers restate the teachings of their former masters. They do not lay claim to be original but affirm that they are expounding the ancient Truth. It is the final form by which all teachings are judged. It is the *sanatana dharma*. 'The wisdom that was not made use of' in the words of Augustine, "but is at present as it has ever been and so shall ever be." Swami Vivekananda is the spokesman of this eternal truth and put it across in his age with special reference to its requirements. All great teachers are the vehicles of the *Logos*, the Divine word. He brought out in his life the three essential features of the Indian traditional religion. Religion consists of a personal encounter with the Supreme and this cannot be defined in any precise terms. This view leads to an appreciation of every form, description and every approach to the Divine.

The book 'Swami Vivekananda—A Forgotten Chapter Of His Life' gives a graphic picture of Swamiji's life and utilizes some unexplored materials during his residence at Khetri. The correspondence will be found useful by all future biographers of Swami Vivekananda.



Rashtrapati Bhavan,  
New Delhi  
10.5.63.



## P R E F A C E

**D**URING the second half of Nineteenth Century India was passing through a cultural and religious crisis of grave consequence. The first impact of Western civilization had a telling effect on our educated community, the spread of English education and Western way of life made them glibly and thoughtlessly immitate an alien culture and a way of life unsuited to Indian soil. Respect for our ageless cultural and spiritual values was on the wane. At this juncture Shri Ramkrishna, emerged in his holy Ashram at Dakshineswar as a prophet and a saviour of mankind. His impeccable, god-intoxicated life influenced thousands of people and his teachings of universal spiritualism based on traditional Hindu sadhana and philosophy served as a beacon light.

Prophet Shri Ramkrishna, however, required a St. Paul to preach his gospels and in Swami Vivekananda he found one such apostle. In fact Swamiji was a dynamic counterpart of his Master. Transformed by the divine touch of Shri Ramkrishna and diving deep into his life and teachings Swamiji broadcasted our heritage all over the civilised world. At the same time his missionary work and preachings gave a tremendous fillip to the Indian renaissance. His inspiration indeed went a long way to mould the spiritual, social and political movements of this century. It is admitted on all hands that the rich and vitalising stream of spirituality that lay sequestered in Ramkrishna's life was unlocked by Swamiji for the benefit of mankind. And this he did with a spiritual power, abiding faith, erudition and untiring energy that are rarely to be matched in the history of the modern world.

Swamiji's emergence at the Parliament of Religions at Chicago in 1893, his influence as a 'teacher' of Vedanta, the Universal religion, in America, Europe and India, consecration of his life for the cause of spiritual uplift of humanity, all go to prove that he

was an apostle of rare courage with a divine mission and organising ability. His achievements in spiritual and cultural spheres have undoubtedly won for him a permanent niche in the hall of immortals of the world.

The blazing trail of glory that Swamiji left behind still lingers today when we go to celebrate his hundredth anniversary. It is in the fitness of things that quite a large number of monographs on his life and teachings will be published during this year. Amongst them, I believe, Shri Benishankar Sharma's "Swami Vivekananda—A Forgotten Chapter Of His Life", will be regarded as a very valuable addition. The writer has made long researches, laboriously collected unpublished valuable letters, weighed, marshalled and commented on them in a reasoned manner and all these go to interpret Swamiji's life from a fresh angle.

The world knows Swami Vivekananda as a fire-eating Indian Missionary, a redoubtable champion of Advaita Vedanta and as a self-realised Yoga-adept. But how many amongst his millions of admirers know of the softer and more delicately human aspect of his mighty, all-renouncing life ? How many of us can gauge the depth of his love and mercy (*karuna*) ? His letters to Raja Ajit Singh, specially those referring to his mother recall to our memory the touching scenes of Acharya Shankara obsequiously performing the last rites of his mother. These personal letters, replete with deep emotion and high sense of duty of a son, enable us to have a peep into the inner recess of his vast and varied life. They speak eloquently of the human aspect of the great Swamiji's life while the other, the super-human is even far beyond the ken of the highly elevated ones. And for this, all who adore Swamiji or are interested in any way in his life will feel ever grateful to the author.

The deep bond of affection and friendship that developed between Swamiji and his disciple, Ajit Singh, the Raja of Khetri turned out to be of inestimable service to humanity. In this connection Swamiji's remark made in a meeting at Khetri on the

17th December 1897, still rings into our ears : 'Whatever little I have achieved for the uplift of India could not be possible had I not met the Raja of Khetri'. During the short span of his mortal existence of only 39 years the few months that he had spent at Khetri with his disciple, the Maharaja, mark an epoch in the history of his eventful life. The present volume gives a very graphic picture of Swamiji's life at Khetri during those days. Letters written by him to Khetri people and to him from Khetri, so long kept in the Archives of the State, are enchantingly revealing. They throw a new light on Swamiji's life and should be regarded as a historical treasure of supreme importance. I make bold to say that all future biographers of Swami Vivekananda and scholars and historians carrying on researches on his life will have to fall back upon the inexhaustible treasure of this wonderful and unique monograph.

May the great and illustrious Swami Vivekananda and his Master shower their choicest blessings upon the writer and readers of this Volume.

SWAMI SHAMBHUDDHANANDA  
*General Secretary,*  
*Swami Vivekananda Centenary Committee.*  
*President,*  
*Ramakrishna Ashram, Khar, Bombay.*

Belur Math, Howrah,  
*Dated, the 17th February 1963.*



## AUTHOR'S NOTE

I feel I owe an apology as well as an explanation to the readers in general and the devotees and admirers of Swami Vivekananda in particular for venturing upon a theme which is beyond the scope of my jurisdiction. I must admit, I cannot lay any claim to the study of Swamiji's life and his preachings to an extent which is necessary for an attempt like this. Still I have ventured upon this difficult task with the full knowledge of my limitations impelled as I was due to my sheer devotion and love for Swamiji's personality, creed and the historic role he played in the making of modern India on the basis of its age-old religion, culture and heritage.

My revered father Pt. Baliram Sharma had the proud privilege of attending upon Swami Vivekananda when he visited Khetri for the first time in the year 1891. He was a student of Yajurveda under Late Pt. Sunderlalji Ojha, about whose erudition and vedic knowledge Swamiji has also testified, and was detailed upon by him to look after Swamiji's comforts along with some other friends. In the days of our childhood, he used to regale us, the children, not of the family alone but of the locality, with fascinating stories and incidents about Swamiji and his activities at Khetri. Enthusiastically he would recall, on his far off mental horizon, how the people of Khetri and surrounding areas were enamoured of the stature, erudition and personality of the Swami and his daily growing intimate relationship with the Maharaja who was an idol of the people and how they used to enquire from him and his friends about the small details about Swamiji and his daily routine. He further used to describe in an exultant and imaginative mood how mammoth meetings were held at Khetri which used to be attended by people in thousands and which were addressed by the Swami in Hindi. Sometimes he also spoke in English which used to be translated by munshi Jagmohanlal.

Naturally these fire-side stories kindled in me a desire to know more about Swamiji and his teachings and I used to grab at any book which I could lay my hands upon and which could give any information about him. This thirst for knowledge grew more and more with the advancing years and I began feeling a sort of irresistible urge in me for making an exhaustive and critical study of the Swami's activities at Khetri and the contribution of Khetri to his great missionary cause. It always pained me to see that Maharaja Ajit Singh who played not an insignificant part in the life of the Swami was not found any where in his true role. Whatever I heard in my younger days from my father were nothing more than stories and there was no documentary evidence to support the same save and except some sporadic mention of Ajit Singhji's name at places in the Swami's Life and Letters.

Certainly this did not satisfy my curiosity. Neither did this give a correct picture of the significant part played by the royal disciple in the missionary adventure of his great Master. In fact this was in itself a separate and distinctive chapter of Swamiji's rich and colourful life. Lamentably, in course of time many of the relevant facts got out of the mind of even his friends who knew something about it. And after the death of Swamiji those who were in the know of things did not think it worth their while to leave behind anything in writing as perhaps Swamiji had not attained by then the height and stature in the minds of the Indian people which he occupies today and which can justify the preservation and presentation of anything and everything concerning him for the benefit of posterity. As such, with the influx of time everything seemed to go into oblivion.

It was as if by sheer luck that after the merger of the native States of Rajputana some unpublished letters came to my notice through the kind courtesy of my esteemed friend Pt. Jhabarmalji Sharma which re-kindled in me the old desire and inspired me to tell, on the basis of documentary evidence, something about a valuable chapter in Swamiji's life, hitherto unknown. I hope this will reveal some valuable historical truths and help us to

make a more correct study of some important facts of his illustrious life.

The whole of India and a lot of foreign countries are now celebrating the Vivekananda Centenary Year with due eclat. And personally speaking it is a matter of great gratification to me that this humble historical monograph of mine is being published during this memorable year.

It may be noted here that the letters hitherto unpublished have been printed in bigger type for the convenience of readers.

For writing this book as for everthing else in my life, I am primarily indebted to my father, whose cradle-stories and subsequent dissertations made me an ardent devotee of Swamiji and I cannot but express my heart-felt gratitude to him.

I am also deeply indebted to our venerable Swami Sambuddhanandaji Maharaj of Shri Ramkrishna Mission for the valuable preface he has written for this book.

My grateful thanks are specially due to our president, Dr. S. Radhakrishnan, a world-renowned savant and a great exponent of Hindu philosophy and theology, who, inspite of his many preoccupations wrote a few words by way of foreword to this book.

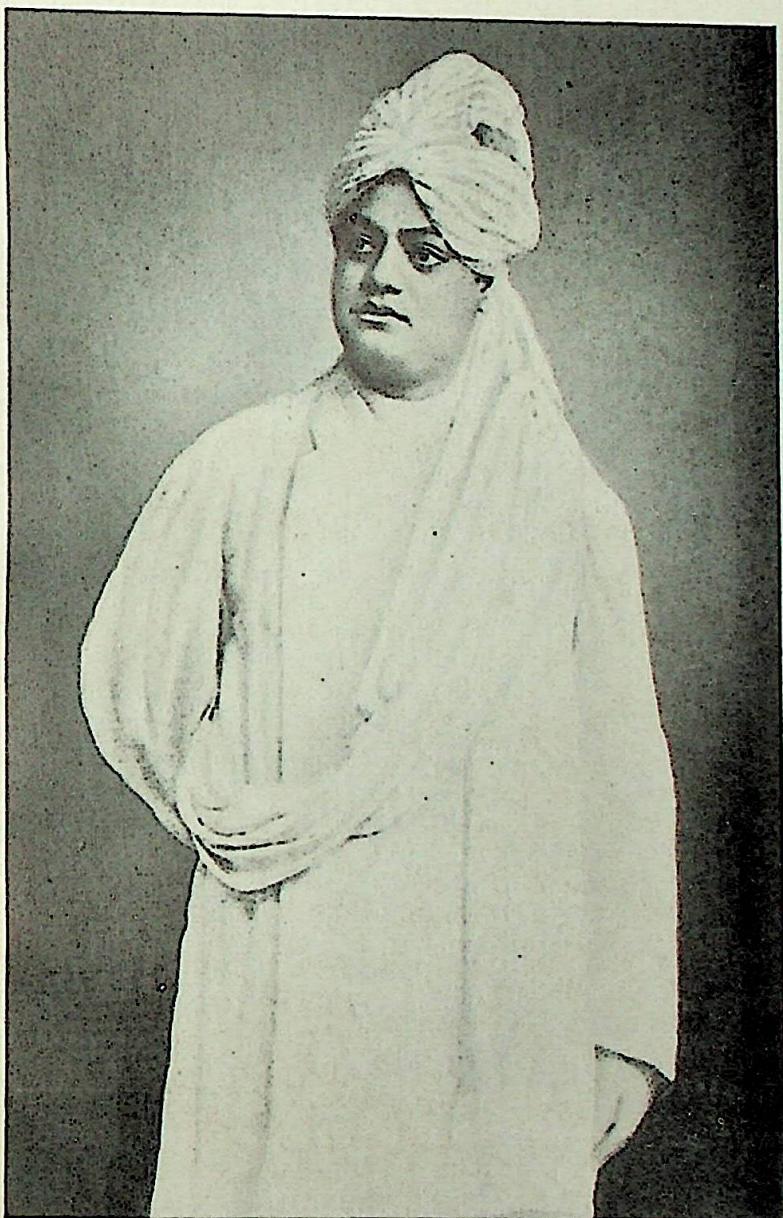
In the end I cannot but express my sincere thanks to Shri Pramatho Nath Bhattacharyya, Editor, *The Himadri*, for his encouragement, valuable comments and active co-operation.

BENISHANKER SHARMA

229, Chittaranjan Avenue, Calcutta-6.

*The 17th February 1963*





*Swami Vivekananda*

*Swami Vivekananda in his usual and charming Sanyasin-dress consisting of an ochre-coloured robe and a flowing turban.*

## I

## Introductory

MUCH has been said and written about the life and activities of Swami Vivekananda, the great patriot, philosopher and religious preacher who, towards the end of the last century, awakened the people of Hindustan from its age-old slumber and infused into it a new life and new blood. But still much remains to be said about him and his life which, though short, was full of intense activities. He died at a comparatively young age of forty years and he had hardly ten years of active life within which period he not only toured the whole Indian subcontinent but twice went abroad, where in all he stayed for more than five years and worked day and night in spreading the tenets of Hindu religion. Naturally his life was crowded with immense achievements and innumerable incidents which constituted the materials for his biography. However, in spite of their best efforts, his biographers, chief of whom were his Eastern and Western disciples, could not gather all such materials, though they started their work within ten years of his death when most of his *Gurubhais* and friends were living. The reason was that the Swami, according to Indian traditions, never in his life time kept any diary or wrote any detailed account of what he did or spoke wherefrom reliable and accurate data could be gathered for writing a real biography. His biographers, too, had to admit this difficulty. This is what the *authors* of his 'Life' say on this point :

Though we have endeavoured to follow the Swami's continuous journeying in some consecutive and chronological

form, there are many gaps filled with numerous incidents concerning most of which the Swami maintained silence, for it was not his wont, unless solicited, to speak at length upon the experience of these days.'

We get a tolerably connected and coherent account of his activities and speeches only after he met in America, Mr. Goodwin who voluntarily took upon himself the task and responsibility of acting as his secretary and stenographer. In fact, we are very much indebted to Mr. Goodwin but for whom we would have lost volumes of what the Swami said in his discourses and lectures in his short but crowded life in America and thereafter in India.

Mr. J. J. Goodwin was an English disciple whom Swami Vivekananda met in America in 1895. It was Goodwin who mostly took down notes of Swami's talks and lectures. His was a life of complete self-effacement and of dedication to the Guru. He was with the Swami in America and England and accompanied him to India where he died. On his death, the Swami wrote : 'The debt of gratitude I owe him can never be repaid, and those who think they have been helped by any thought of mine, ought to know that almost every word of it was published through the untiring and most unselfish exertions of Mr. Goodwin. In him I have lost a friend true as steel, a disciple of never-failing devotion, a worker who knew not what tiring was, and the world is less rich by one of those few who are born, as it were, to live only for others.'

In recent history, many important personalities have written about themselves. But Swami Vivekananda, as he left this world at a very young age, neither had any time to write about himself, nor perhaps any inclination to do so. Besides, it has always been a characteristic of distinguished Indians from ancient times never to write about themselves, howsoever high a place they might have occupied in their time and howsoever great their

achievements and contributions towards the literature, science, or the religion of the country. For that reason, we have to grope in darkness about even such elementary things as the place or time of birth, or even the real names of our greatest religious leaders, poets, and philosophers. No one knows where our Sri Ved-Vyas, the greatest compiler and commentator of religious books and scriptures, was born, or when he wrote his works. Again, no one can say with any degree of accuracy, even now, where the greatest of our poets, Kalidasa, was born. Fantastic claims are being made about the place of his birth from Mithila to Ujjain.

Swami Vivekananda, as he combined in himself the best of Indian traditions, could not be an exception. It was for this reason that his disciples had to make a herculean effort to gather the materials required for writing his life. The biography so published could not be regarded even then as thorough, complete, or correct. As admitted by them, they had to depend upon the numerous letters, published and unpublished, written by, or to, the Swami, besides the casual verbal accounts given by himself or his friends and *Gurubhais*.

Letters are the true reflections of one's own mind and from private letters, where thoughts flow freely and unhampered by any outside consideration, one can understand and study the growth and development of a person's mind, character, and personality, and the inner history of his being, better than from any other document. It is for this reason that the private letters of great leaders and public men are now-a-days so valued and are so much in demand. It is from these letters that so many aspects of their personality can be gathered, which would otherwise have remained a sealed book.

Swami Vivekananda was not only a voracious reader, a great orator, and a voluminous writer, but also a prolific letter-writer. He was never tired of explaining his viewpoint to his friends and

devotees through the medium of letters, with most of whom he was in regular correspondence. In fact, he loved writing letters and was a master of this art. He must have written thousands of letters, of which only 318 have been preserved and published. Of these 318 letters, 112 have been addressed to his European and American friends, who generally preserve their correspondence. Letters to Indian friends must have been many times more than those 206, which have been published. The Indian habit, again, is responsible for this wanton destruction of the vast and most valuable treasure contained in these letters, as Indians by nature never preserve letters addressed by, or to, them. In the letters to his intimate friends, he must have dwelt upon some personal aspects of his life and if all those letters were available now they would have supplied very rich and interesting materials about the personal aspect of his life.

However, so far as the Swami's life story is concerned, it is based, as already stated, mostly on these letters and attempts were made to collect them and a beginning seems to have been made by the Swami himself, perhaps at the request and suggestion of his friends and disciples, as is clear from his letter from Darjeeling to Munshi Jagmohanlal, the Dewan and Private Secretary of Maharaja Ajit Singhji of Khetri, which is reproduced below :

\* Ballen Ville  
Darjeeling  
15th April '98.

My dear Jagmohan,

If you can find out all the letters that I addressed to H. H. on my way to and stay at

---

\* All letters still unpublished hitherto are marked thus.—B.S.S.

## INTRODUCTORY

5

Japan Europe and America please do send them carefully packed, under registered cover to my address in the Math as early as possible.

With blessing to you,

I remain,  
Yours truly,  
VIVEKANANDA.

Munshi Jagmohanlal, at the behest of his master, the Maharaja of Khetri, took the Swami from Madras to Khetri and also accompanied him from Khetri to Bombay on the eve of his departure for America. In one of his letters to Sri Haridass Viharidass Desai on 22nd May 1893, from Bombay, before the Swami left for America, he wrote : 'The Private Secretary of H.H. of Khetri and I are now residing together. I cannot express my gratitude to him for his love and kindness to me. He is what they call a Tazimi Sardar in Rajputana, i.e. one of those whom the Rajas receive by rising from their seats. Still he is so simple and sometimes his service for me makes me almost ashamed.'

The Swami collected these letters in his lifetime not because he intended to write a biography or a chronological account of his life or activities. It seems that because he had expressed his views freely in his letters about the principles of Vedanta and his philosophy of life, he or his disciples collected those letters with the object of publishing them for the benefit of his devotees. Some of the letters to Maharaja Ajit Singh from the Swami, which, judging from this standard, were found useful, have been included in *Letters of Swami Vivekananda*, published by Adwait Ashram. There are only three such letters which have been incorporated in the aforesaid book. But there must have been many more letters, which dealt mostly with their personal relation and other worldly matters, which were sent by Munshi Jagmohanlal as desired by the Swami, but which were not published for obvious reasons.

Unfortunately, those letters are not traceable in the archives of the Belur Math and Munshi Jagmohanlal did not, it seems, keep copies of them. From these published letters we also see that only such letters or such portions of these letters found a place in the published volume which have a philosophical bearing. Letters which contained personal references have been studiously left out.

At the time of merger of the then Rajputana States, Rai Bahadur Karamchand Tandan, veteran Senior Officer of Khetri, while screening the old records and documents of Khetri State, invited my esteemed friend, Pandit Jhabermal Sharma, well-known litterateur and historian of Rajasthan, to see if there were any documents of historical interest in the bundles of papers meant for destruction. And it was as if by luck that Panditjee's deft hands fell upon some letters from the Swami to Maharaja Ajit Singh and Munshi Jagmohanlal, his Private Secretary, as well as some other letters from Mahendra Nath Datta, the Swami's younger brother, and some other *Gurubhais*, to Maharaja Ajit Singh. It seems that in compliance with the Swami's wishes, as contained in his letter reproduced earlier, all the letters from the Swami to Maharaja Ajit Singh were sent by Munshi Jagmohanlal, but some appear to have been left out, perhaps because they were considered to be of no importance, or perhaps due to sheer oversight. These letters, throwing light on a forgotten chapter of the Swami's life, form the basis of this book.

There is no dearth of literature on the life and activities of Swami Vivekananda and eminent people like 'His Eastern and Western Disciples', Sister Nivedita, Romain Rolland, Shri Bhupen Dutt and others have written much, but it must be admitted that in spite of all their efforts all that could be said has not been said or written about him. The fact is that the Swami liked to work incognito. He did not allow his left hand know what his right one was doing. It is for this reason that in the first part of his *Paribrajak* life, we find him chastising even his *Gurubhais* for following him.

## INTRODUCTORY

7

In fact, his changing of names so often is evidence of the fact that he did not want to let even the friends of his innermost circle know what he was doing.

In the circumstances, some discrepancies were natural and unavoidable in his biography which require independent research. I am sure the letters contained in this book will raise the curtain from a portion of a hitherto obscure part of the Swami's life. Besides, these letters, I hope, will reveal some unknown aspects of his life, which will help his admirers and devotees to understand the human side of his life a little better.

—:)o(:—

## II

### A Life of Achievement

**J**IN the hierarchy of strength, in respect of the body, the mind and the spirit—the spirit ranks highest. And among spiritual leaders, Swami Vivekananda was very fortunate in being endowed with strength of body, mind, and spirit. Comparable to a meteor on the human firmament, his greatest luminosity lasted but a short length of time. Nevertheless, the glow lingers on in a perennial twilight.

The Swami died before he had attained the age of 40—an age at which richer life begins for most men. Lord Macaulay says :

'It is the law of our nature that the mind shall attain its full power by slow degrees; and this is especially true of the most vigorous minds. Young men, no doubt, have produced works of great merit; but it would be impossible to name any writer of the first order whose juvenile performances were his best. That all the most valuable books of history, of philology, of physical and metaphysical science, of divinity, of political economy, have been produced by men of mature years will hardly be disputed. The case may not be quite so clear as respects works of the imagination. And yet I know no work of the imagination of the very highest class that was ever, in any age or country, produced by a man under 35. Whatever powers a youth may have received from Nature it is impossible that his taste and judgement can be ripe, that his mind can be richly stored with images, that he

can have observed the vicissitudes of life, that he can have studied the nicer shades of character..... On the whole I believe that I may, without fear of contradiction, affirm this, that of the good books now extant in the world, more than nineteen-twentieths were published after the writers had attained the age of 40.'

In sharp conflict with Macaulay's dictum, Vivekananda astounded the Western world with the profundity of his intellect and with the strength of his spiritual powers when he was only 30. It was at precisely that age that he was hailed as 'undoubtedly the greatest figure in the Parliament of Religions', which was held in Chicago in 1893. How great that tribute is can be appreciated only when it is remembered that it was paid by one of the foremost American newspapers, *The New York Herald*, and that over a thousand papers were read at the Parliament by some of the greatest philosophers of the world. Lionized by the most eminent, social and intellectual personalities in the U.S.A., Vivekananda was offered the Chair of Oriental Philosophy at Harvard University.

At the peak of the Swami's success and popularity in the United States, Swami Kripananda, an American disciple, wrote to the *Brahmavadin* :

India had better at once make clear her title to the ownership of the Swami. They are about to write his biography for the national Encyclopaedia of the United States of America, thus making of him an American citizen. The time may come when even as seven cities disputed with each other for the honour of having given birth to Homer, seven countries may claim our Master as theirs, and thus rob India of the honour of producing one of the noblest of her children.

Swami Kripananda gives a graphic account of the influence

of Vivekananda's teachings in the West in that letter to *Brahmavadin*. He says :

Since my last letter (of January 31) an immense amount of work has been accomplished by our beloved teacher in the furtherance of our great cause. The wide interest awakened by his teaching, is shown in the ever-increasing number of those who attend the class lessons and the large crowds that come to hear his public Sunday-lectures.....

....The strong current of religious thought sent out in his lectures and writings, the powerful impetus given by his teachings to the pursuit of truth without regard to inherited superstitions and prejudices, though working silently and unconsciously, is exercising a beneficial and lasting effect on the popular mind and so becoming an important factor in the spiritual uplifting of society. Its most palpable manifestation is shown in the growing demand for Vedantic literature and the frequent use of Sanskrit terms by people from whom one would least expect to hear them : *Atman*, *Purusha*, *Prakriti*, *Moksha*, and similar expressions have acquired full citizenship, and names of Shankaracharya and Ramanuja are becoming with many almost as familiar as Huxley and Spencer. The public libraries are running after everything that has reference to India; the books of Max Muller, Colebrooke, Deussen, Burnouf, and of all the authors that have ever written in English on Hindu Philosophy, find a ready sale; and even the dry and tiresome Schopenhauer, on account of his Vedantic background, is being studied with great eagerness.

People are quick to appreciate the grandeur and beauty of a system which, equally as a philosophy and a

religion, appeals to the heart as well as to the reason, and satisfies all the religious cravings of human nature; especially so, when it is being expounded by one who, like our teacher, with his wonderful oratory is able to rouse at will the dormant love of the divinely sublime in the human soul, and with his sharp and irrefutable logic to easily convince the most stubborn mind of the most scientific matter-of-fact man. No wonder, therefore, that this interest in Hindu thought is to be met with among all classes of society.....

Professor Max Muller, Paul Deussen, Annie Besant, Professor William James, and numerous other scholars bearing names which will live for a considerable time in the world of knowledge, all came under Vivekananda's magic spell. Romain Rolland, the famous Nobel laureate, was so impressed by the Swami that he has left us a fascinating biographical study of Sri Ramakrishna's 'St. Paul'.

When Vivekananda founded the Ramakrishna Mission, with headquarters at Belur, near Calcutta, on the 1st May, 1897, he laid the cornerstone of one of the greatest edifices in the realm of culture and philosophy—an edifice comparable to St. Ignatius Loyola's Society of Jesus.

Now, the small seed, which was sown some 65 years ago, has grown into a mighty oak, with 89 Mission and Math centres in India, 10 in the U.S.A., 11 in Pakistan, two in Burma, one in the U.K., one in Switzerland, one in Argentina, one in Singapore, one in Ceylon, one in Fiji, and one in Mauritius. In India itself, the Ramakrishna Mission maintains 12 hospitals, 56 dispensaries, and 194 educational institutions of all grades and categories (which include two colleges), at which 28,000 boys and girls are enrolled.

Referring to *The Cultural Heritage of India*, a monumental work to which 100 prominent scholars contributed, and which

was published by the Ramakrishna Mission Institute of Culture, the late General J.B.M. Hertzog, a former Prime Minister of the Union of South Africa, said :

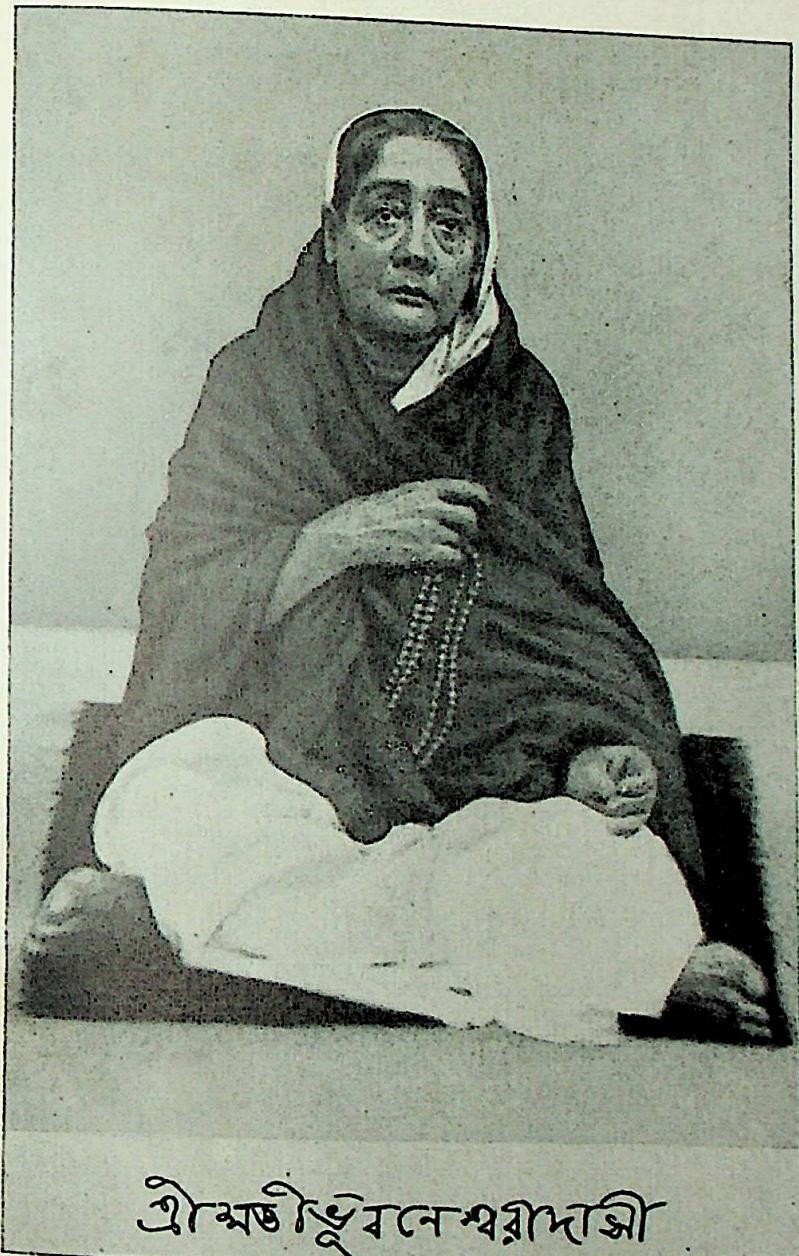
I feel positive that the publication of these volumes will prove to be of great service not only to India, but also to the rest of the world, where ignorance of India and Indian culture has been a very great obstacle to the due appreciation of the part played by India and Indians in the civilization and progress of the world.

*The Times Literary Supplement* wrote with even greater effusiveness :

We get from this encyclopaedic book the impression of a people who at their best displayed the most exquisite refinement of feeling, the subtlest grace, the nicest delicacy..... And it may happen that it may be to India, as well as to Palestine that we shall have to look for the spirit which will unite men in building a kingdom of God upon earth.

With this backdrop, it is only natural that any new light that can be thrown on any aspect of the Swami's life will help to bring it out in bolder relief.

—:o(:—



ଶ୍ରୀମତୀ ଭୁବନେଶ୍ୱରୀ ଦେବୀ

*Sm. Bhuwaneshwari Devi*

*Bhuwaneshwari Devi, the mother of Swami Vivekananda, who, with her piety, benevolence, firmness of character and reverence for deity Shiva wielded a great influence in shaping the early life of her illustrious son.*

## III

## A Friendship Burgeons

**N**ARENDRA Nath Datta (to give the Swami his secular name) was born in Calcutta on the 12th January, 1863. His father, Viswanath Datta, was a well-known and prosperous attorney of the Hon'ble Calcutta High Court, and his mother was Bhubaneswari Devi. Narendra Nath had two brothers, both younger than he, named Mahendra Nath Datta and Dr. Bhupendra Datta, the great revolutionary of his times, and some sisters.

At the age of 16, Narendra Nath passed the Entrance Examination (equivalent to the School Final) in the first division from Pandit Ishwar Chandra Vidyasagar's Metropolitan Institution, and entered Presidency College. A year later, he joined the General Assembly's Institution, now known as the Scottish Church College, from where he graduated with an arts degree in 1884. That very year, however, his father died suddenly, leaving the family in severely straitened circumstances.

Young Narendra Nath had a leaning towards saintly life from his very boyhood. In his quest for Truth, he had met the greatest Hindu reformers of the day, such as Maharshi Debendra Nath Tagore and Keshab Chandra Sen. It was in the course of his search for a suitable *guru* that he met Sri Ramakrishna, who holds a respected place in the long line of the world's most enlightened souls. This came to happen in the year 1881. As soon as the Master saw young Naren, he recognized in him a *Dhyana-Siddha* (an adept in meditation from his very birth) and at once began the long, arduous process of preparing Narendra Nath for his future role.

Financial necessity, meanwhile, compelled Narendra Nath to accept an apprenticeship in an attorney's office—thus maintaining the family tradition—and also he gained admission to the Law Classes. In 1885, however, he did a brief stint as a teacher in his alma mater, the Metropolitan Institution.

But the hunger for spiritual knowledge always remained uppermost, and as the Master's disciple for five uninterrupted years, Narendra Nath did the long trudge from Calcutta to Dakshineswar, where Sri Ramakrishna had been staying at Rashmoni's Kali Temple, once or twice every week.

On the 16th August, 1886, the Great Master discarded his mortal body after transferring his mantle to his favourite pupil and disciple, Narendra Nath, the future Vivekananda of India.

Though still a youth of 23, Narendra Nath was at once accepted as the Master's successor by the other disciples, and he set up a monastery at Baranagore, a few miles north of Calcutta. During the next few years, the Swami, as he now was, travelled extensively all over India, conferring with holy men, visiting sacred shrines, studying the scriptures, practising incredible austerities, and undergoing the severest possible ordeals. It was in the course of this spiritual odyssey that he met the young Maharaja of Khetri, a Ruling Prince of a small Rajput principality in what is now Rajasthan. This meeting turned out to be a pivotal one in his life.

It has been admitted by all of Swami Vivekananda's biographers that Raja Ajit Singh of Khetri was a true friend of the Swami. But very little is known about the part played by this man among Princes and Prince amongst men in the Swami's life and mission.

Khetri was the capital of a small principality of that name, situated midway between Delhi and Jaipur, about 100 miles south-

west of Delhi. It is surrounded by beautiful hills of the Aravali Range, and looks like a fairyland in its sylvan surroundings. This State, though a very small one, was wellknown throughout Rajas than in the last quarter of the Nineteenth century for the enlightened outlook of its Rajas, who were pioneers in many respects. Raja Fateh Singh, who ruled between 1843 and 1870, was the first amongst the Princes of Rajputana to write his own biography in English and held very enlightened views on social and political matters.

At that time, Pandit Nandlal Nehru, Pandit Motilal Nehru's elder brother and Pandit Jawaharlal Nehru's uncle, was The Dewan of Khetri. Seeing the boy, Ajit Singh, at a private meeting, Raja Fateh Singh was so impressed by his bearing and demeanour that he at once expressed his intention to adopt him, because he had no children of his own. Therefore, when Fateh Singh died suddenly in 1870, at the age of 27, Pandit Nandlal Nehru, devoted as he was to his Chief, decided to carry out the Raja's last wishes, and brought Ajit Singh from his village and installed him on the *Guddee* of Khetri on the 15th December, 1870, without waiting for the formal approval of the then Maharaja of Jaipur, or of the British Government, whose approval was necessary according to prevalent rules and custom. Believing that this step was likely to infuriate Major E. R. C. Bradford, the Political Agent of Rajputana, Pandit Nandlal Nehru resigned the Dewanship of Khetri, after giving Khetri its new ruler, and left the State for good.

Ajit Singh was only a boy of nine at the time of his installation as Raja of Khetri, and in future he proved to be a very successful ruler. Though he did not enter any academic institution, and did not earn any University degree, he became well-versed in Sanskrit, Hindi, Urdu, and English, and grew to be a man of discernment and enlightened views. With his winning ways and quick perception, it did not take him long to attract the best talents of the country to his Court.

His Court Pandit was the great Sanskrit grammarian of his time, Pandit Narayandassji, from whom Swami Vivekananda studied Panini and to whom the Swami always referred as his revered *guru*, his Court Musician was the famous Musraf Khan, who was later sent to Paris, at the suggestion of Pandit Motilal Nehru, to participate in the World Musical Conference; the Pandit-in-charge of the Vedic Section was Pandit Sunderlalji Ojha, a great Vedic scholar who was imported from Mithila; the head of his judiciary was a legal luminary from Bengal, and the redoubtable Pandit Motilal Nehru himself was the Raja's legal adviser.

The reforms which the young ruler initiated with the help of these eminent and gifted men were much in advance of those in other parts of Rajputana—of even Jaipur, Jodhpur, and Bikaner. Ajit Singh was the first to introduce land reforms in Rajasthan, and the first to recognize the importance of Hindi, now our national language, which he made his Court language, at a time when Urdu and Persian were predominant in all the adjoining States.

From contemporary records, it appears that the citizens of Khetri, too, were quite enlightened and held much advanced views, judging from the fact that a branch of the Brahmo Samaj was established in or about 1886 and was, perhaps, the only branch of the Brahmo Samaj in the whole of Rajputana at that time.

The Swami's meeting with the Maharaja of Khetri is described in these words in *The Life of Swami Virekananda* by 'His Eastern and Western Disciples' :

At Mount Abu, destiny put the Maharaja of Khetri in his path. It happened in this wise. The Swami was living in a forlorn cave, where he practised austerities and meditation. His sole belongings were one or two blankets, a water-bowl and a few books. One day a Mussalman, a vakil of a native Prince, happened to pass by and saw the

## A FRIENDSHIP BURGEONS

17

Swami. Struck with his princely appearance, he decided to talk to him. A few minutes' conversation impressed him with the wonderful learning and scholarship of the recluse. He became much attached to the Swami and visited him quite often. One day the vakil asked the Swami if he could be of any service to him. The Swami said, "Look here, Vakil Saheb, the rainy season is fast approaching. There are no doors to this cave. You can make for me a pair of doors, if you please". Much gratified, the vakil said, "This cave is a wretched one. If you will allow me, I will make a suggestion. I live alone in a nice Bunglow here. If you would condescend to come and live with me, I shall feel myself greatly blessed". When the Swami agreed to the proposal, the vakil said, "But I am a Mussalman. I shall, of course, make separate arrangements for your food". The Swami brushed this aside and moved to the Bunglow. Through the vakil and his brother officers of other States, the Swami made many friends in Mount Abu, including the vakil of the Maharao of Kotah and Thakur Fateh Singh, the Minister of that Prince. After a few days, the Mussalman vakil invited Munshi Jagmohanlal, the Private Secretary to the Maharaja of Khetri, to see him. As it happened, the Swami was resting at the time, having on only a *Kaupina* and a piece of cloth. When the visitor saw the sleeping monk, he thought, "Oh ! here is one of those common Sadhus, who are no better than thieves and rogues!" Presently the Swami awoke. Almost the first thing that was said to him by Jagmohanlal, was, "Well, Swamiji, you are a Hindu monk. How is it that you are living with a Mussalman! Your food might, now and then, be touched by him." At this question, the Swami flared up. He said, "Sir, what do you mean? I am a *Sannyasin*. I am above all your social conventions. I can dine even with a *Bhangi*. I am not afraid of God, because He sanctions it. I am not afraid

of the scriptures, because they allow it. But I am afraid of you people and your society. You know nothing of God and the scriptures. I see *Brahman* everywhere, manifested even through the meanest creature. For me there is nothing high or low. Shiva, Shiva !' A sort of divine fire shone about him. Jagmohanlal was silenced; but all the same, he wished that the Maharaja should make the acquaintance of such a Swami. He said, 'Swamiji, do come with me to the palace to meet the Maharaja'. The monk replied, 'Very well, I will go day after to-morrow.' Jagmohanlal on his return told his Prince all that had happened. The Maharaja became so desirous of meeting the Swami that he said, 'I will go myself to see him'. When the Swami heard this he went instantly to the Palace, where His Highness warmly welcomed him.

And then followed the wellknown conversation between the two which attracted the one to the other. After the usual formalities he asked him, 'Swamiji, what is life ?' The monk replied, 'Life is the unfoldment and development of a being under circumstances tending to press it down'. The Swami's own life of hardship and renunciation caused a world of feeling to appear in his words. Impressed, the Maharaja next asked, 'Well, Swamiji, what then is education ?' The response was, 'I should say, education is the nervous association of certain ideas.' And he went on to explain this statement, saying that not until ideas had been made instincts could they be reckoned as real and vital possessions of consciousness. Then he told of the life of Sri Ramakrishna to the Maharaja who sat listening to him eagerly and attentively, his soul wrapt in a flame of burning passion for Truth, as he heard the words of spiritual nectar fall from the Swami's lips.

For days the Maharaja listened to the monk's words of wisdom; then he invited him to go with him to Khetri. The Swami reflected for a moment and agreed. Several days after the Prince and his retinue left Mount Abu and journeyed by train to Jaipur the Swami joining him as promised. The distance of ninety miles from Jaipur to Khetri was travelled in a state carriage. A few days after reaching Khetri the Swami initiated him. And what a wonderful disciple he became !..... The monk in his turn knowing the depth and sincerity of the man, loved him dearly and expected much of him in the way of advancing the wellbeing of the country. Later, in America, he kept him advised of his progress and made him one of the privileged ones by writing him marvellous letters.

When destiny brought these two great souls together for the first time at Abu on that memorable day of 4th June, 1891, the discerning eyes of the great Maharaja could not but see the potentialities lying dormant in the Swami, who was then an ordinary *sadhu*, and not known even in his land of birth. The attraction between Ajit Singh and the Swami was mutual. It was for this reason that as soon as the Maharaja requested the Swami to accompany him to Khetri, the latter readily agreed and stayed there with him for full five months at one stretch. This was unusual on the part of a wandering monk, as the Swami then was, who did not remain long in any place.

Even while at Abu, the informal acquaintance between the two soon grew into a very close and intimate friendship. From the day of their first meeting, both were drawn closer and closer to each other. On the very first day, when Swamiji through the intermediation of Munshi Jagmohanlal met the Maharaja, the latter was deeply impressed by the Swami's personality, and thereafter they met almost every day and used to be in conversation for long periods.

It appears that it was not only on the *Shastras* that they talked, but they spent their time in diverse ways : sometimes discussing religion and philosophy, sometimes going out sight-seeing, riding together, and sometimes entertaining themselves with music. It is a well-known fact that the Swami was a good singer, and the Maharaja was a good *Vina* player of his time in Rajputana. It is, therefore, no wonder that these two souls could meet on the plane of music as well. The Maharaja also used to play on the harmonium. While the Swami would sing, the Maharaja would accompany him on the harmonium, or *Vina*, oblivious of his high status as a Raja. People saw in them a combination of *Raj Yog* and *Bhakti Yog*. Often, the Swami dined with the Maharaja and stayed with him for hours.

Maharaja Ajit Singh had never studied at any recognised School or College. He got his primary lessons in Sanskrit and English from his private tutors in the Palace itself and thus acquired a working knowledge of these two languages which he later on supplemented by his personal studies. His knowledge about our *Sastras* was unique and he could converse with any Pandit on any aspect of religion and philosophy for hours together. In fact he had a great thirst for knowledge which he tried to quench from any channel he came across. When he came in contact with the Swami and brought him to Khetri he "not only discussed with him religion and philosophy and spent his time in riding and sight-seeing" but also took regular lessons from him in Physics, Chemistry and Astronomy. During the days of his first visit to Khetri the Swami was there with him for about five months which period he utilised in initiating the Maharaja in the above subjects, the study whereof he continued even after the Swami had left Khetri. The Swami also established a small laboratory in the top-most room of his Palace which contained the necessary instruments and chemicals. The Swami also got him purchase a powerful telescope, which was installed on the roof of the laboratory, through which he used to show

to his royal disciple the movements of the stars at night and gave him practical lessons in Astronomy. It is said that sometimes the teacher and the taught were so much engrossed in their celestial studies that they spent nights over the telescope in scanning the mysterious dark, but clear skies of Rajasthan.

We find a mention of the Maharaja's studying with the Swami and his experiments with the telescope in the "Waqyat Register" quoted at length in the pages following.

We have a very authentic account, though brief, of their meetings as reported in the *Waqyat Register* of the State, a sort of diary written by people called *Waqyat Navises*. The *Waqyat Navises* do not appear to have been very educated, and, therefore, they do not give details of the subjects discussed by these two great personalities, or, perhaps, they did not have any access to the private audience which the Maharaja had with the learned *Sanyasi*. However, I think this is the first written record about the Swami's movements and activities kept by some very simple and unsophisticated people not adept in the art of modern journalism. As such, we do not find anything more in these pages than the dates on which the Maharaja and the Swami met and the hours they were together. The observations are restricted to such brief statement as, 'They talked at length about the *Shastras*'.

However, these narrations throw a flood of light on the intimacy which gradually grew between these two souls representing the two extremes of society. Relevant extracts from this Diary are reproduced here in full from the date of their first meeting in Abu on the 4th June, 1891, to 27th October, 1891, the day the Swami left Khetri. Here are the extracts in full. The language used is the local dialect of Rajasthani, which will be easily understood by those who know Hindi, but an English translation is given for the convenience of readers not conversant with Hindi.

पृष्ठ १२४-१२५ :

ता० ४ जून सन् १८६१ ई० मुताबिक मीती जेठ वदी १२ सं० १६४७  
विस्पतवार मु० आबू ।

६॥ बजे अपोङ्घा हुवा । .....११ बज्यां थाल आरोग्यो.....२॥  
बज्यां पोसाख धारण कर बड़ा साहब कन्तल ट्रैवर साहब से मिलन वास्ते घोड़े  
सवार होकर पधार्या रेजीडेंसी की कोठी पर मुलाकात हुई पाछे डाक्टर  
स्पेन्सर साहब से बांकी कोठी पर मुलाकात हुई । थोड़ी देर बात करणे  
के बाद नकी तालाब वाली कोठी महाराज प्रतावर्सिंहजी कने पधार्या पाव  
घंटो ठेरकर ४॥ बज्यां वापिस डेरा पधार्या । ५ बज्यां आबू लारेंस स्कूल में  
पधारया ( इनाम ) तकसीम वगैरह हो रही छी सो जलसो देख्यो—७ बज्यां  
बड़ा साहब से सीखकर के सब लोग आप आपके गया । महाराज प्रतावर्सिंहजी  
व श्री हजूर घोड़ा सवार होकर साथ साथ डेरा पधार आया—— आध घंटोक  
ठेरकर महाराज प्रतावर्सिंहजी तो चला गया अर आप किताब मुलाहिजे करणे  
विराज्या । थोड़ी देर में एक संन्यासी विवेकानन्दजी आया वे बंगाले देस का  
अंग्रेजी विद्या में आछी निपुणता का आदमी रहा संस्कृत की विद्या और साधुता-  
धारी सो वां से कई तरह की बातां होती रही, हरदयालसिंहजी जोधपुर वाला  
मौजूद छा ८ बज्यां थाल आरोग्यो १०॥ ८ बज्यां हरदयालसिंहजी तो सीख कर  
गया ११ बज्यां बात चीत के बाद साधुजी सीख करी वाने जीमवाया गया  
अर आप आराम फरमायो ।

पृष्ठ १२६ :

ता० ६ जून सन् १८६१ मीती जेठ बु० १४ संवत् १६४७ सनीसर मु० आबू

५ बज्यां अपोङ्घा हुवा हाथ मूँह धोयो ७ बज्यां पैदल पैदल हवाखोरी  
व कोळ्यां मुलाहिजे करणे वास्ते पधार्या ९ बज्यां पाच्छा डेरां पधार आया  
चिट्ठी लिखी १० बजे साधु विवेकानन्दजी आगया १०॥ बजे थाल आरोग्यो पाछे  
साधुजी से अंग्रेजी व संकृत की बातां होती रही—१ बज्यां आराम फरमायो—

ता० ११ जून सन् १८६१ ई० मुताबिक मीती जेठ सुदी ५ संवत् १६४७ का  
बीरसपत मु० आबू

पृष्ठ १२६-३० :

६॥ वज्यां हाथ मूँह धोया बीचका कमरा में बीराज्या सवा आठ वज्यां औरनपुरा की फौज का अफसर कर्नल परसी स्मिथ और कैटिल साहब फौज बीकानेर का आया बीचका कमरा में कुरस्थां पर बैठ्या १५ मिन्ट तक बातां कर के वे तो सीष कर गया श्री हजुर भीतर का कमरा में पधार के बीराज्या सन्यासी विवेकानन्दजी आया वां से विद्या सम्बन्धी बातां हुई १०॥ वज्यां थाल आरोग्यो सन्यासीजी ने भी उठ ही जीमण करवा दीयो फीर सन्यासीजी कुछ गान कीयो व विद्या संवंधी बातां फीर सरू हुई २ बजे सन्यासीजी तो चल्या गया जगमोहनलालजी हाजर होकर रीयास्ती काम काज का कागज मुलाहिजे कराया.....

पृष्ठ १३३ :

ता० १५ जून सन् १८६१ ई० मीती जेठ सुदी ६ संवत् १६४७ सोम-मू० आबू

....१० वज्यां लाक साहब सीष कर गया स्वामी विवेकानन्दजी आ गया वांसे बात चीत होती रही १२ वज्यां थाल आरोग्यो सन्यासी ने भी पास ही जिमाया गया फेर वां से ही बातां सुरू हुई सो ३ वज्यां तक होती रही ।

ता० २२ जून सन् १८६१ मुताबिक मीती साढ़ बु० १ सोम स्मत १६४७ मू० आबू

पृष्ठ १३६-४० :

....६ वज्यां बाहर का कमरा में स्वामी विवेकानन्दजी सन्यासी आया हुवा बैठ्या छा उठे पधार कर बिराज्या स्वामी से ईलम की चरचा होती रही ११॥। बजे थाल आरोग्यो स्वामीजी ने भी पास ही जीमाया पाछे श्री हजुर साहब तो पालका पर भीतर का कमरा में लेट्या रहकर अखबार मुलाहिजे फर-माया स्वामीजी बीच का कमरा में बिराज्या २॥। बजे बीच का कमरा में आ बिराज्या सो विद्या सम्बन्धी चरचा बारता स्वामीजी से ५ बजे तक होती रही । ५ बजे स्वामीजी सीष कर गया ।

ता० २३ जून सन् १८६१ ई० मुताबिक मीती साढ़ बदी २ मंगल स्मत १६४७ का मू० आबु

...स्वामी विवेकानन्दजी आ गया सो कोठी में वांसे बात चीत हुई थाल आरोग्यो स्वामीजी ने भी कनेही जीमवाया पांचै पालखा पर लेट गया अखबार मुलाहिजे कीया आराम फरमायो ।

ता० २४ जून सन् १८६१ ई० मीती साढ़ ब० ३ समत १६४७ बुधवार मु० आबु

७ बजे अपोङ्या हुवा चुरट आरोगी हाथ मुं घोया बीच का कमरा में बिराज्या पीकाक स्हाव बंगला में नहार मगावा को हुकम दीयो सतरंज को सूगल हुवो कंवर स्योनाथ सिंहजी आया बैठ गया साडे आठ बज्यां नाहर आयो पीकाक स्हाव पाल कडवा वाला चमार नाथ्या ने साथ भेज्यो सो रुवरु बैठकर पाल कढवाई गई ६। बज्यां कंवर तो सीध कर गया ६॥ बज्यां पीकाक स्हाव आया वाल कद्दती घडेक ठैर कर देप गया सेर की चरबी वगैरह वटवा दीयो गयो पालने सूकादी स्वामी विवेकानन्दजी आ गया सो कोठी में वांसे बात चीत हुई १२ बज्यां थाल आरोग्यो स्वामीजी ने भी कनेही जीमाया पालपा पर लेट कर अखबार मुलाहिजे फरमाया ३ बजे आराम फरमायो ४॥। बज्यां अपोङ्या होकर बाहर का कमरा में पधार कर स्वामी विवेकानन्दजी से बात चीत सूरु हुई ५ बज्यां ठाकर सुकुंदसिंहजी छलेसर (जलेसर) का अलीगढ़ का पास का मय हरबीलासजी बी० ए० प्रेसीडेंट आर्य समाज अजमेर के माफिक करार याफत आया श्री हजुर स्हाव कुरसी के पास खड़या छा । वै आया जद मुजरा मालुम करके पहली ठाकर मुकुंदसिंहजी पांचै हरबीलासजी नजर दीषाई हाथ लगाकर वापीस करदी गई आप बीराज गया वानें भी कुरस्यां पर बैठा लीया स्वामीजी भी एक कुरसी पर बैठ गया आद घंटोक बातां हुई वा ठाकुर मुकुंदसिंहजी आपण हारमनीयम बाजो बजायो पांचै वै तो सारा सीख कर गया— श्री हजुर स्हाव घोड़े सवार होकर हवाषोरी वास्त पधार गया...

पृष्ठ १४६ :

ता० २७ जून सन् १८६१ ई० मिती साढ़ बु० ६ संमत १६४७ का सनीसर मु० आबु

...स्वामी विवेकानन्दजी आ गया सो बीच का कमरा में बीराजकर वांसे बात करता रह्या । ११॥ बज्यां थाल आरोग्यो स्वामीजी ने भी पास ही

जीमायां । १२ बज्यां पालट साहब से मिलें वास्ते पधार्‌या १५ मिन्ट ठहर कर पाढ़ा डेरा पधार आया थोड़ी देर तो स्वामीजी से बात करी पाढ़े हारमुनीथम बाजों बजायो स्वामीजी गाता रहा फेर स्वामीजी से बात चीत ४ बज्यां तक होती रही...

पृष्ठ १५३ :

ता० ४ जोलाई सन् १८६१ ई० मीती साड़ बु० १३ समत १६४७ का सनीसरवार

... फेरूं सतरंज को सुगल एक बजे तक हुयो ईतना ही में स्वामी विवेकानन्दजी सन्यासी आ गया सो बीच का कमरा में बीराज कर बांसे विद्या संबंधी बातां होती रही...

पृष्ठ १५५ :

ता० ६ जोलाई सन् १८६१ ई० मीती साड़ बु० ३३ सं० १६४७ का सोमवार मु० आबु

... घटोक ठेरकर महाराज परताबर्सिंहजी तो ठाकर फलेहसिंहजी व बड़ा स्हाब के चल्या गया अर आप कोठी में बीराज्या रहा पाढ़े स्वामी विवेकानन्दजी सन्यासी आ गया बांसे बराबर का कमरा में विराज कर बातां करी...

ता० ८ जोलाई सन् १८६१ ई० मीती साड़ सुद २ समत १६४७ का बुधवार मु० आबु

...स्वामी विवेकानन्दजी से बातां हुई...

पृष्ठ १५७-५८-१५९ :

ता० ६ जोलाई सन् १८६१ ई० मीती साड़ सुद ३ समत १६४७ बीसपतवार मु० आबु

...जगमोहनलाल जैपुर थेतड़ी का कागद मालुम कीया पाढ़े स्वामीजी व जगमोहनलालजी से तथा थोड़ी देर पाढ़े पिस्तनजी से बातां हुई । ...थोड़ी देर ठाकर मुकुदर्सिंह जी हारमुनीथम बाजों बजायो ५॥। बजे वै तो सीष कर

गया और आप हाथ मुँ धोयो ६॥ बज्यां क्लब में पधार्या आज कंवर स्योनाथ-सिंहजी त्रफ से जाफत ठाकरां फतेहसिंहजी की कोठी नकी तलाववाली पर छी सो क्लब में पधारती बखत फरमा गया कि लोगवाग क्लब में ही कपड़ा पहर कर आज्यावो उठासें नकी तलाववाली कोठी साथ-साथ चालण् होसी ॥

श्रीहजुर सवा सात बजे क्लब माँ से स्यामजी सीकर तथा और लोग बाग डेरा काने साथ लियां लेक-हाउस (Lake House) पधार्या उठे ठाकर फतेहसिंहजी भील्या मुजरो कीयो बीराज गया सोदकी जीमणेवाला भी डेरां जीमकर बठे पूहच गया थोड़ी देर सतरंज को सुगल हुयो डाक का कागज मुलाहिजा फरमाया स्वामी विवेकानन्दजी से बातां होती रही ११॥ बजे थाल आरोग्यो अेक तरफ स्वामी विवेकानन्दजी बैठ्या १२ बजे जीमण हो चुक्यो ॥

पृष्ठ १६० :

ता० ११ जोलाई सन् १८६१ ई० मीती साढ़ सुदी ५ सनीसर सं० १६४७  
मु० आबू

...७ बजे अपोड्या हुया चुरट आरोगी हाथ मूँह धोया सनदी कागज मुलाहिजे कीया चिठी लिषी ११ बजे थाल आरोग्यो पाछ्ये स्वामी विवेकानन्दजी से बात हुई ॥

पृष्ठ १६२ :

ता० १४ जोलाई सन् १८६१ ई० मीती साढ़ सु० ८ समत १६४७ का  
मंगल मु० आबू

विच का कमरा में विराज्या सतरंज को सुगल हुवो ११ बजे थाल आरोग्यो स्वामी विवेकानन्दजी आया वांसें बात चीत इलमी या किताबी मामलात में होती रही ॥

ता० १७ जोलाई सन् १८६१ मिती साढ़ सुदी ११ स० १६४७ का  
सुकरवार आबुजी

पृष्ठ १६३ :

...१२ बजे थाल आरोग्यो फेर चीच का कमरा में बीराजकर स्वामी विवेकानन्दजी से बात चीत हुई ।

पृष्ठ १६४-६५ :

ता० १८ जोलाई सन् १८६१ ई० मिती साढ़ मु० १२ समत १६४७ का सनीसरवार मु० आबु

८ बजे अपोड्या हुवा हाथ मूँ धोकर घोड़े सवार होकर ६॥ बजे कोठी परीदी जैं मैं पधार आया बीराजकर बात करता रहा १०॥ बजे ठाकर फतेह-सिंहजी आया वांसे बात चीत हुई धंटो पुणे ठेर कर कोठी चोत्रफ से देपी ठाकर तो सीप कर गया । १२ बजे थाल आरोग्यो १ बजे बडा स्हाब के पधार्या बात चीत करके आद धंटो ठेर कर पाढ़े डेरा ने कोठी पधार आया कोठी का वरामडा में बीराज कर सतरंज को सुगल हुवो बाबत नांगल कोठी के २१ बीरामण को जीमण करायो गयो बीरामण का भोजन से पहली कोठी मैं अगनी होत्र करायो गयो बीरामण जीमण वालां ने टको टको दक्षणा को दियो गयो ४ बजे हाथ मूँ धोकर ५ बज्यां छूब में पधार गया उठे बेल हुयो व आरस-किन साब मैं बात चीत हुई पाढ़े पीकाक स्हाब के साथ वांकी कोठी पर पधार गया वांसे उठे बात चीत होती रही ८॥ बजे घर कोठी मैं पधार आया आज नांगल कोठी की बाबत जीमणे को बन्दोबस्त सब तरां को करायो गयो सौ मेज थालां कै वास्ते लगाई गई चोत्रफ धुरसी लगाई गई स्वामी विवेकानन्दजी आया वांसे बात हुई चौबेजी को सितार सुष्यो ठाकर फतेहसिंहजी राठोड़ व ठाकर मुकुंदसिंहजी चौहाण छ्लेसर व मानसिंहजी जामनगर कां ने बुलाया छा सो वै आया ठा० फतेहसिंहजी के साथ पांच आदमी, मुकुंदसिंहजी के साथ एक और मानसिंहजी के साथ एक आदमी आयो सरदार पहली तो बीराज्या बीराज्या दारू पीता रह्या व बातां करता रहा १२ बजे कुरस्यां पर बीराजकर जीमण हुयो जीमण घासा मेज के सामिल तो ई मुजब बैठ्या श्री हजुर, ठा० फतेसिंहजी ठा० मुकुंदसिंहजी, मानसिंहजी जामनगर, स्यामजी लाडलानी सींगासन का, भोतीसिंहजी नाथावत हमराही ठा० फतेसिंहजी, केसरजी हमराही ठा० फते-

सिंहजी बींजजी चिराणा का—बराबर में एक थाल तो मेज दूसरी पर स्वामी विवेकानन्दजी के अर दूसरी कानी १ मेज दूसरी पर बाबू नेकरामजी के लाग्यो जीमणे होतो रहो बाद जीमणे के थोड़ी देर बीराज्या रहा पाछे ठाकर फते-सिंहजी व ठाकर मुकुंदसिंहजी व मानसिंहजी तो सीप कर गया अर श्री हजुर साब हारमुनीयम बाजा को सुगल फरमायो डेड बजे आराम फरमायो आज से डेरो औं कोठी में आ गयो ।

नोट—श्रीमान् राजा साहब २४ जुलाई १८६१ को हाथ गाड़ी में ११। बजे आबू से रवाना होकर खारची स्टेशन से ट्रैन में सवार हुए थे-ट्रैन अजमेर होती हुई २५।७ को सवेरे ५ बजे जयपुर पहुंची । ठाकर हरिसिंहजी, मुंशी जगमोहनलालजी, लाला जमनालालजी बकील, लाला स्योबकसजी, पनेसिंहजी बकील, सीकर का पंडित लक्ष्मीनारायणजी, गोपाल सहायजी ने हाजर होकर नजर करी ५॥ बजे डेरा पधार्या ( बाकआत रजिस्टर पृष्ठ १६६ )

पृष्ठ १६६ :

ता० २६ जुलाई सन् १८६१ ई० मिती सावण बदी ५ समत १६४७ का दीतवार मु० जैपुर

७ बज्यां अपोड्या हुया चुरट आरोगी हाथ मुं धोयो न॥ बज्यां उतरादा महल में बीराज्या लोगबागां व स्वामी विवेकानन्दजी से बातां होती रही । १० बज्यां ज्ञान कर थाल आरोग्यो……

पृष्ठ १७० :

ता० २७ जोलाई सन् १८६१ ई० मीती सावण बुदी ६ सोमवार सं० १६४७ मु० जैपुर

...लोगबागां से बातां होती रही व ठाकर हरीसिंहजी, स्योबकसजी सीकरका स्वामी विवेकानन्दजी १० बज्यां थाल आरोग्यो १०॥ बज्यां आराम फरमायो ।

पृष्ठ १७१ :

ता० २६ जुलाई सन् १८६१ ई० मिती सावण बु० द सं० १६४७ का बुधवार मु० जैपुर

...दरबाजा ऊपर का महल में बिराज सतरंज को सुगल फरमायो व दार आरोगता रहा स्वामी विवेकानन्दजी से बातां होती रही...

## A FRIENDSHIP BURGEONS

29

ता० २ अगस्त सन् १८६१ ई० मीती सावण बु० १३ समत १६४७ का  
दीतवार मु० जैपुर

… ( शामको ) हवाखोरी वास्ते पधार्या ७ बज्यां वापस पधार्या  
नारायणसिंहजी, मादरसिंहजी, स्वामीजी वगैरह से बात होती रही…

नोट :— ३ अगस्त १८६१ को जयपुर से शाम को रेल में सवार हुए  
१-४ पर रेल खैरथल पहुंची स्टेशन पर ठा० हरनाथसिंहजी बांकेटीका व  
जोरावरसिंहजी खेतड़ी से सवारी लेकर आये हुए मौजूद थे । रातको बहां आराम  
फरमाया—ता० ४ अगस्त को १० बजे कोट पहुंच कर मुकाम किया और ५  
अगस्त को रवाना होकर ७ अगस्त को सबेरे ७॥ बजे खेतड़ी पहुंचे ( सावण सुदी  
३ के दिन ) ।

ता० ६ अगस्त सन् १८६१ मीती सावण सुदी ५ समत १६४७ का दीतवार  
पृष्ठ १८१ :

७ बजे अपोल्ड्या होकर हाथ मुं धोया सलामवालां की सलाम हुई नहार की  
सिकार आबुजी पर करीछी बैंकी बाल मुलाहिजे फरमाई सनान मामुली फरमाकर  
थाल आरोग्यो मुसाहब लोग आ गया अरज मारूज कर ११ बज्यां यह तो चल्या  
गया स्वामी विवेकानन्दजी आबुजी से साथ आया हुवा छा सो आया अंगरेजी  
की बात चीत होती रही २ बज्यां स्वामीजी तो चल्या गया अर आप आराम  
फरमायो—३ बज्यां अपोल्ड्या हुवा हजामत बणवाई हाथ मुं धोयो छतरी में आ  
बीराज्या छांट आ गई पाछे छांट थम गई जद बगी सवार होकर अजित निवास  
पधारया लान टेनिस ब्याल हुयो-दिन छिप्यां बिराजकर दारु आरोगी व स्वामी  
विवेकानन्दजी से बात हुई ७ बज्यां वापस पधार दीवाणखाना की छात पर  
बीराज्या ..

पृष्ठ १८३ :

ता० १३ अगस्त सन् १८६१ ई० मिती सावण सुदी ६ समत १६४७ का  
बीसपतवार

७॥। बज्यां सलामीवालां की सलाम हुई स्वामी विवेकानन्दजी आया  
वांसे बात चीत करी माईक्रासकोप बिलायत से सुधरकर आई छी सो मुलाहिजे  
फरमाता रह्या ..

पृष्ठ १८४ :

ता० १५ अगस्त सन् १८६१ ई० मिती सावण सुदी ११ सनीसर समत १६४७ का

माईक्रासकोप मुलाहिजे होती रही ६ बज्यां स्वामी विवेकानन्दजी आ गया किताब व बाजा को सुगल हुयो ११ बज्यां थाल आरोग्यो स्वामी ने भी कनैही जीमाया...

ता० १६ अगस्त सन् १८६१ ई० मिती सावण सुदी १५ सं० १६४७ बुधवार

पृष्ठ १८५ :

...पाछै श्री हजुर तो मंदर का महल में पधारकर गलीचा पर बीराज्या-स्वामी विवेकानन्दजी व पंडित लछमीनारायणजी व पंडित नारायणदासजी से शास्त्र बिसे में बातां होती रही...

पृष्ठ १८६ :

ता० २० अगस्त सन् १८६१ ई० मिती भाद्रां बु० १ समत १६४७ का बोसपतवार मु० तलाव ( खेतड़ी )

७ बज्यां पधारकर बुरज में बीराज्या डाक का कागज मुलाहिजे फरमाया चुरंग आरोग कर हाथ मुं धोया मंदर का महल में पधार बीराज्या सलामी लोगां की सलाम हुई माईक्रासकोप मुलाहिजे फरमाता रह्या स्वामी विवेकानन्दजी से बातां होती रही मुनसी जमीरअलीजी आया एक किताब मुलाहिजे फरमाता रह्या थोड़ी देर बाद व तो चल्या गया १० बज्यां पंडित गोपीनाथजी आया मित्त ४ ठेरकर चल्या गया साह अरजनदासजी सोभालालजी आया सलाम कर चल्या गया सनान नित नेम अगनहोत्र मामुली फरमायो ठाकर रामबकसजी आया अरज कर चल्या गया थाल आरोग्यो पालषा पर लेटगया स्वामी विवेकानन्दजी से सासत्र बिसे में बातां होती रही ।

ता० २२ अगस्त सन् १८६१ ई० मिती भाद्रवा बु० ३ समत १६४७ का सनीसरवार—तालाव

## A FRIENDSHIP BURGEONS

31

पृष्ठ १६१ :

...गंगासहायजी हाजर होकर एक घंटा तक हाथ घरच को काम मुलाहिजे करायो स्वामी विवेकानन्दजी आ गया सासत्र बिसे में बातां होती रही व किताब मुलाहिजे फरमाता रह्या....

पृष्ठ १६३ :

ता० २४ अगस्त सन् १८६१ ई० मिती भादवा बुदी ५ समत १६४७ का सोमवार—तलाव

...बठा से पधार बाग में स्वामी विवेकानन्दजी के डेरे पधार वां से बात करी ८ बज्यां ( रात ) वापीस तालाव पर पधार भीतर पधार गया....

पृष्ठ १६३ :

ता० २५ अगस्त सन् १८६१ ई० मिती भादवा बुदी ६ समत १६४७ का मंगल—तलाव

...स्वामी विवेकानन्दजी आया वां से बातां करता माईक्रासकोप देवता रह्या ।

पृष्ठ १६४ :

ता० २६ अगस्त सन् १८६१ ई० मिती भादवा बु० ७ समत १६४७ का बुधवार—तलाव

.. २ बज्यां स्वामी विवेकानन्दजी आया वां से बातां हुई ५॥ बज्यां अजीत निवास पधार्या---

पृष्ठ १६६ :

ता० ३० अगस्त सन् १८६१ ई० मु० भादवा बु० ११ समत १६४७ का दीतवार—तलाव

.. बीणा को सुगल हुयो स्वामी विवेकानन्दजी आया सो वां से बातां होती रही किताब मुलाहिजे फरमायी....

ता० ३१ अगस्त सन् १८६१ मिती भादवा बु० १२ समत १६४७ का सोमवार—तलाव

पृष्ठ १६७

... स्वामी विवेकानन्दजी आया वां से बातां होती रही व कीताब मुलाहिजे करता रहा...

पृष्ठ १६८ :

ता० १ सितम्बर सन् १८६१ ई० मिती भाद्रवा बु० १३ समत १६४७ का मंगल—तलाव

...विवेकानन्दजी आ गया सो वां से बात करता रहा व किताब पढ़ता रहा....

पृष्ठ २१० :

ता० १३ सितम्बर सन् १८६१ ई० मिती भाद्रवा सुदी १० समत १६४८ दीत मु० तलाव

...छतरी ऊपर की में विराज्या स्वामी विवेकानन्दजी व पंजाबी साँझ व जगमोहनलाल जी के आपस में दलील होती रही सो सुणता रहा ६ बज्यां भीतर पधार गया....

पृष्ठ २१२ :

ता० १६ सितम्बर सन् १८६१ ई० मिती भाद्रवा सुदी १३ समत १६४८ बुधवार—तलाव

...१२ बज्यां स्वामी विवेकानन्दजी आ गया सो वां से बातां होती रही....

पृष्ठ २१८ :

ता० २० सितम्बर सन् १८६१ ई० मिती आसोज बदी ३ सं० १६४८ का दीतवार—तलाव

...१२ बज्यां मुसाहब लोग तो चल्या गया अर कीताब मुलाहिजे फरमाई स्वामी विवेकानन्दजी आ गया सो बीच बीच में वां से भी बातां होती रही...

पृष्ठ २२० :

ता० २२ सितम्बर सन् १८६१ ई० मिती आसोज बुदी ५ सं० १६४८ का मंगल - तलाव

## A FRIENDSHIP BURGEONS

33

…२ बज्यां सराद हो चुक्यो जद थाल आरोयो फेर कीताब ही देष्टा  
रह्या स्वामी विवेकानन्दजी आ गया सो वां से बात चीत होती रही…

पृष्ठ २२० :

ता० २३ सितम्बर सन् १८६१ ई० मिती आसोज बु० ६समत १६४८ का  
बुधवार—तलाव

…स्वामी विवेकानन्दजी आ गया वा से बात चीत हुई व कीताब देष्टा  
रह्या…

पृष्ठ २२३ :

ता० २७ सितम्बर सन् १८६१ ई० मिती आसोज बुदी १० स० १६४८ का  
दीतवार मु० बंध अजित सागर

…२॥ बज्यां स्वामी विवेकानन्दजी आया वां से बातां होती रही…

पृष्ठ २२४ :

ता० २६ सितम्बर सन् १८६१ ई० मिती आसोज बु० १२ समत १६४८ का  
मंगलवार—तलाव

…वाद सराद होणे के ११ बज्यां थाल आरोयो पालषा पर लेट  
गया कीताब पढ़ता रह्या स्वामीजी से बात करता रह्या…

पृष्ठ २२५ :

ता० ३० सितम्बर सन् १८६१ ई० मीती आसोज बु० १३ सं० १६४८ का  
बुधवार—तलाव ।

११ बज्यां बाहर पधार मंदर का महल में पालषा पर लेट गया कीताब  
मुलाहिजे फरमाता रह्या स्वामीजी से बातां होती रही…

पृष्ठ २२५ :

ता० १ अक्तुबर सन् १८६१ ई० मिती आसोज बु० १४ सं० १६४८ का  
—तलाव

...अजित निवास पधार्या लान टेनिस को ज्याल हुवो व संध्या अगन-होत्र कर तलाव पर वापीस पधार्या—छतरी ऊपर की में बीराज्या स्वामीजी से बातां होती रही...

ता० ४ अक्तूबर सन् १८६१ ई० मीती आसोज सु० १ सं० १६४८  
पृष्ठ २२७-२८ :

४ बज्यां तड़काऊ का बाहर पधार हाथ मुं धोकर ४॥ बज्यां धोडे सवार होय जीण माताजी के पधारणे वास्ते रवाना हुया—द॥ बज्यां करीव गुढ़े—उठे डूँगर में सिवजी का मकान में एक गुसाईं तपे छो सो बैकीं तारीफ सुण राषी छी बैका दरसण करव पधार्या—धोडे सवार होकर धरमसाला में डेरो तजबीज हुयो छो सो बठे पधार कुरसी पर बीराज्या स्वामी विवेकानन्दजी व आपके बातां होती रही।—छै बज्यांसीक च्यार कोस पर सिंगनोर दाखिल हुवा...

नोट—सिंगनोर से ५ अक्तूबर को रवाना होकर बाजोर होते हुए सीकर पहुंचे ता० ६ अक्तूबर को राव राजा माधोसिंहजी सीकर सहित जीणमाता के पधार कर ६ बजे दर्शन किये और ६-१३ बजे वापस सवारी सीकर गढ़ में दाखिल हुई सीकर से १० अक्तूबर को रवाना होकर ११ अक्तूबर को वापस खेतड़ी पहुंचे (पृष्ठ २२६-४२) जीणमाता की यात्रा में स्वामीजी साथ थे यह ऊपर के उल्लेख से स्पष्ट है।

पृष्ठ २६६ :

ता० १२ अक्तूबर सन् १८६१ ई० मीती आसोज सुदी ६ तथा १० समत १६४८ का सोमवार (दसरा)

नोट—दशहरे के शुभोपलक्ष्य में पूजा, सवारी, जुलूस तथा दरबार के विस्तृत विवरण के बाद भोज होने का वाकआत रजिस्टर (पैज २६१-२६६) में उल्लेख है—भोज में सम्मिलित होने वालों में स्वामीजी का नाम भी दर्ज है।

यथा—

...और बिना सन्ध्या करवा वाला कै वास्ते एक न्यारी पंगती कर जीमाया गया।

कीसनजी सलैंदीजी को सालगजी मुलकपुरो बींजजी बकसीरामजी हरनाथजी मुलकपुरो रावतजी चिराणाको अनजी गोड़ भुरजी सलेदीजी को रामबक्स मुलकपुरो सेहूसिंह बींजजी चिराणा का बींजजी मुलकपुरो आसजी लाडघानी पनजी भुरजी मुलकपर्यो स्वामी विवेकानन्दजी कविराज बलदेवजी गुलजी धामाई सूरजबक्सजी व हरनाथजी राव जवाहरजी ।

---

#### पृष्ठ २८२ :

ता० २१ अक्तूबर सन् १८६१ ई० मीती काती बु० ४ स० १६४८ का बुधवार

...माजी स्थाव उदावतजी को सराद छो सो जोर जी ने करें को हुकम फरमायो १ बज्यां वे सराद करा चुक्या जद थाल आरोग्यो मुसरफ थां आयो बीण बजती रही ४ बज्यां हाथ मुं धोकर नीचे पधार आमली नीचे चूंतरा पर बीराज्या नटां को तमासो हुयो सो मुलाहिजे फरमायो ६ बज्यां घतम होण के बाद हकीमजी का बाग तक टहलवाने पधार्या वापीस पधार स्वामी विवेकानन्दजी का डेरा में पधार बीराज्या बात चीत करता रह्या १०॥ बज्यां वठा से उठकर भीतर पधार गया ।

#### पृष्ठ २८३ :

ता० २२ अक्तूबर सन् १८६१ ई० मीती काती बुदी ५ समत १६४८ का बीसपत्तवार

८ बज्यां बाहर पधार हाथ मुं धोयो हजुरी लोगां हाजर होकर सलाम करी—सनान कर थाल आरोग्यो छीव निवास में बीराज्या बीण को सुगल हुवो कीताब मुलाहिजे फरमाई ४ बज्यां हाथ मुं धोयो नीचे पधार धोड़ी सवार हुया—फीसलणां पापड़ा होकर बंध पूहच्या बंध के वरले (इधर के) किनारा से नाव में बीराजकर बंध में सैर करता हुवा बैंधै पहुच्या ८ बज्यां नाव पर से उत्तर कर बंगले पधार बंगला की छात पर पधार सीमलनाथजी (साधु सीमलनाथजी

जम्बुर के महाराज सवाई राम सिंहजी के कृपा-पात्र और उनके पास रहने वालों में से थे ।) से घंटोक बातां करी केर स्वामी विवेकानन्दजी से बातां होती रही ।

ता० २३ अक्टूबर सन् १८६१ ई० मीती काती बु० ६ सं० १६४८  
सुकरवार मु० बंध

…किताब मुलाहिजे फरमाई ३ बज्यां स्वामीजी व और लोगबागां से बातां होती रही…

पृष्ठ २८४ :

ता० २४ अक्टूबर सन् १८६१ ई० मीती काती बु० ७ सं० १६४८  
का सनीसर

…६-२५ मिन्ट गयां पेतड़ी पूहच्या—४ बज्यां हाथ मुं धोयो अजित निवास पधारेया ७ बज्यां वापीस पधार बरामडा में बीराज्या ठाकर रामवक्सजी व पंडत गोपीनाथजी अलहदा बात करी पाढ़े सोभालालजी, जगमोहनजी, स्वामीजी से बातां होती रही १० बज्यां भीतर पधार गया ।

पृष्ठ २८५ :

ता० २६ अक्टूबर सन् १८६१ ई० मीती काती बुदी ६ सं० १६४८ का सोमवार

…१० बज्यां थाल आरोग्यो कीताब मुलाहिजे फरमाई २ बज्यां स्वामी विवेकानन्दजी आ गया वां से बातां होती रही—

पृष्ठ २८६ :

ता० २७ अक्टूबर सन् १८६१ ई० मीती काती बु० १० स० १६४८ का मंगल

…१० बज्यां सनान नीतनेम कर छीव निवास में बीराज्या कीताब मुलाहिजे फरमाता रहा ११ बज्यां थाल आरोग्यो जगमोहनजी हाजर होकर कागज मालूम कीया १२ बज्यां मुसाहब लोग हाजर हुवा रियासती अरज मारुज करता रहा २ बज्यां यह तो गया स्वामी विवेकानन्दजी आ गया सो वां से बातां होती रही—

Thursday 4th June 1891 (Miti Jeth Badi 12, Sambat 1947),  
Camp : Mount Abu.

His Highness (Ajit Singhji) got up at 6.30. Had lunch at 11. At 2.45, put on his Royal dress and went to see Col. Trevor (then A.G.G., Rajasthan). He met him at the Residency. Thereafter, he went to see Dr. Spencer. After talking with him for some time, he went to see Maharaja Pratap Singh of Jodhpur, where he stayed for about 15 minutes. Came back to his *Kothi* at 4.30. At 5, he went to Abu, Lawrence School, to attend the prize distribution ceremony. At 7, he rode back with Maharaja Pratap Singh. The latter stayed for half an hour, whereafter His Highness studied some books. After a little while, there came a *Sanyasi*. He was from Bengal and seemed to be well-versed in English and Sanskrit. His whole bearing appeared to be holy. Raja Saheb talked with him on various subjects. Hardayal Singhji of Jodhpur was also present. At 8, Raja Saheb took his dinner. At 10.30 Hardayal Singhji left and at 11 the *Sanyasi* also left. The *Sanyasi* was also offered food.

Saturday 6th June 1891 (Miti Jeth Badi 14, Sambat 1947),  
Camp : Abu.

His Highness got up at 5. Had a wash. At 7, went for a walk and inspected some buildings on his way. At 9, he came back and wrote some letters. At 10, Sadhu Vivekananda came. At 10.30, he took his meals whereafter he talked with Sadhuji in English and Sanskrit. He went to rest at 1.

Thursday 11th June 1891 (Miti Jeth Sudi 5, Sambat 1947),  
Camp : Abu.

At 6.30, His Highness got up. Had a wash, seated himself in the middle room. At 8.15, Col. Percy Smith,

## SWAMI VIVEKANANDA

of the Aironpura Regiment, and Mr. Cattle, of the Bikaner Regiment, came with whom he talked for about 15 minutes, whereafter they left and His Highness went to an inner room. In the meantime, *Sanyasi* Vivekananda came and had some discussions with His Highness about Shastric matters..... At 10.30 took his lunch. The *Sanyasi* also dined there. The *Sanyasi* sang some songs, whereafter discussion about education and philosophy was resumed. At 2, the *Sanyasi* left and Munshi Jagmohanlal came and put up some papers before him relating to State affairs.....

Monday 15th June 1891 (Miti Jeth Sudi 9, Sambat 1947),  
Camp : Abu.

.....At 10, Mr. Lock left and Swami Vivekananda came with whom he entered into certain discussions. At noon, he lunched with the *Sanyasi*. Thereafter, he conversed with the *Sanyasi* up to 3.

22nd June 1891 (Miti Asarh Badi 1, Monday, Sambat 1947), Camp : Abu.

....At 9, Swamiji had come and was sitting in the outer room. His Highness went there and entered into conversation with Swamiji about matters relating to education and the *Shastras*. At 11.45, he lunched with Swamiji. Thereafter, His Highness went to rest in an inner room and Swamiji sat in the middle room. At 2.30, His Highness came back to the middle room and held discussions with Swamiji up to 5. Swamiji left at 5.....

23rd June 1891 (Miti Asarh Badi 2, Tuesday, Sambat 1947),  
Camp : Abu.

....Swami Vivekananda came and had discussions with

him. At noon, both lunched together, whereafter His Highness took some rest and read the newspapers.

24th June 1891 (Miti Asarh Badi 3, Sambat 1947), Wednesday, Camp : Abu.

Rose at 7 and lighted a *Churut*. Had a wash and seated himself in the middle room and ordered to bring the body of the tiger (shot earlier) from Mr. Peacock's bungalow. Played chess with Kuwar Syonath Singhji who had come in the meanwhile. At 8, the tiger was brought and His Highness got the animal skinned in his presence by Nathia, a cobbler, whom Mr Peacock had sent along with the tiger. At 9.15 Kuwar Syonath Singhji left. At 9.30, Mr Peacock came and witnessed the skinning of the animal for some time and then left. The tallow of the tiger was distributed and the skin left in the open for drying. In the meantime, Swami Vivekananda came with whom he held discussions up to noon, when both of them lunched together. Thereafter, His Highness went through the daily papers and took rest up to 3. Rose at 4.45 and came to the outer room where Swami Vivekananda was resting. Discussions began. At 5, Thakur Mukund Singhji of Jaleswar (near Aligarh) came along with Harbilash, B.A., President of Arya Samaj, Ajmer as per previous appointment. His Highness was standing near the chair. When those gentlemen came, they saluted His Highness and offered *nazar*, which, after being touched, was returned to them. His Highness sat on the chair and asked them also to take their seats. Swamiji also sat on one of the chairs. They all talked for about half an hour, whereafter Thakur Mukund Singhji played on the harmonium and later all left and His Highness went out riding.

27th June 1891 (Miti Asarh Badi 6, Sambat 1947)  
Saturday, Camp : Abu.

.....Swami Vivekananda came. Sat in the centre room and talked with His Highness. At 11.30, both of them lunched together. At noon, His Highness went to see Mr. Pilot and returned within 15 minutes. Talked with Swamiji for some time, whereafter His Highness played on the harmonium and Swamiji sang. Thereafter, discussions with Swamiji continued up to 4.....

Saturday 4th July 1891 (Miti Asarh Badi 13, Sambat 1947)  
Camp : Abu.

....His Highness played chess up to 1, just when Swami Vivekananda came, with whom he talked for some time, sitting in the centre room.

Monday 6th July 1891 (Miti Asarh Badi 15, Sambat 1947),  
Camp : Abu.

Maharaja Pratap Singhji and Thakur Fateh Singhji stayed an hour or so, whereafter they went to Bara Saheb (A.G.G.). His Highness sat in the *Kothi*. Swami Vivekananda came and joined him.

Wednesday 8th July 1891 (Miti Asarh Sudi 2, Sambat 1947), Camp : Abu.

.....His Highness was talking with Swamiji.....

Thursday 9th July 1891 (Miti Asarh Sudi 3, Sambat 1947),  
Camp : Abu.

.....Munshi Jagmohanlal put up some papers relating to Jaipur and Khetri before His Highness, whereafter His Highness talked with Swamiji and Jagmohanlal for some time. After a little while Mr. Pestonji came and had an

interview with him. Thakur Mukund Singhji played on the harmonium for some time. At 5.45, he left and His Highness after a wash went to the Club. At 6.30, there was a party by Kuwar Syonath Singhji at the Nakki Talau Kothi. As such, while going to the Club, His Highness instructed his attendants to come to the Club wherefrom they would have to accompany him to the Nakki Talau Kothi..... At 7.15, His Highness took his attendants with him from the Club and went to the Lake House, where he was met by Thakur Fateh Singhji. After an exchange of salutations, both of them sat there and played chess for some time. Inspected the day's dak, whereafter he talked with Swami Vivekanandaji who was also invited there. At 11.30, dinner was served. Swami Vivekananda was seated on one side of His Highness. By midnight, dinner was over.

Saturday, 11th July, 1891, (Miti Asarh Sudi 5, Sambat 1947), Camp : Abu.

Rose at 7. After smoking a *Churut* and attending to the daily routine, he looked into some documents and attended to correspondence. At 11, had lunch, whereafter he talked with Swamiji at length.

Tuesday, 14th July, 1891, (Miti Asarh Sudi 8 Sambat 1947), Camp : Abu.

..... Sitting in the middle room, played chess for some time. At 11, had lunch. Swami Vivekananda came, with whom he engaged in discussions regarding some philosophical matters.

Friday, 17th July, 1891, (Miti Asarh Sudi 11, Sambat 1947), Camp : Abu.

At noon, had lunch. Sat in the middle room and talked with Swami Vivekananda for some time.

Saturday, 18th July, 1891 (Miti Asarh Sudi 12, Sambat 1947), Camp : Abu.

Rose at 8. After attending to the daily routine, took a horse and went to the *Kothi*, which was recently purchased, at 9.30. At 10.30, Thakur Fateh Singhji came, with whom he talked for about 45 minutes, whereafter he went round the *Kothi*. Thakur Fateh Singhji left. At noon, had lunch. Went to the Bara Saheb (A.G.G.) at 1, wherefrom he returned after half an hour or so. Played chess. 21 Brahmins were invited to dinner on the occasion of the opening ceremony of the *Kothi*. Earlier, *AgniHotra* was performed in the *Kothi*. Every Brahmin was given *Daskhina*. Went to the Club at 5, where he played some indoor games and chatted with Mr. Erskine. Thereafter, went with Mr. Peacock to his *Kothi*. Came back to his residence at 8.30. Today, a dinner party was arranged and many guests were invited. Swami Vivekananda was also invited, with whom he talked for some time. Listened to the playing of *Sitar* by Choubeyji. Thakur Fateh Singhji Rathor, Thakur Mukund Singhji Chouhan, Jaleswar and Man Singhji of Jamnagar, who were also invited, came. There were five people with Thakur Fateh Singhji, one with Mukund Singhji and one with Man Singhji. All the Sardars sipped drinks for some time, whereafter they moved to their table at about midnight for dinner. At the central table, they sat in the following order :

His Highness, Thakur Fateh Singh, Thakur Mukund Singh, Thakur Man Singh, Jamnagar, Shyamji Ladkhani of Singasan, Moti Singhji

## A FRIENDSHIP BURGEONS

43

Nathawat, Hamrahi Thakur Fateh Singh, Kesari and Binj Ji of Chirana...

...Just by his side, another table was put for Swami Vivekananda. On the other side, there was a table for Babu Nek Ramji. After dinner, they chatted for some time, whereafter Thakur Fateh Singh, Thakur Mukund Singhji and Thakur Man Singhji left. His Highness played on the harmonium for some time. Went to bed at 1.30. From today, His Highness moved to the new *Kothi*.

*Note* :—His Highness left Abu on 24th July 1891 and reached Jaipur at 5 on the 25th July by train via Ajmer. Thakur Hari Singh, Munshi Jagmohanlalji, Lala Jumunalalji Vakil, Lala Syo Buxji, Panne Singhji Vakil of Sikar, Pt. Laxminarayanji and Gopal Sahelji came and presented *Nazar*. At 5.30, reached Khetri House.

Sunday, 26th July, 1891, (Miti Sravan Badi 5, Sambat 1947), Camp : Jaipur.

Rose at 7. Smoked a *Churut* and after the daily routine, sat in the Northern Palace and received visitors. Also talked with Swami Vivekananda. Took his bath at 10, whereafter had lunch. (Swami Vivekananda came from Abu with Ajit Singhji and was staying with him at his Jaipur residence).

Wednesday, 29th July, 1891, (Miti Sravan Badi 8, Sambat 1947), Camp, Jaipur.

While sitting in the middle room of the Palace, His Highness played chess. Drinks were also served. Also talked with Swamiji for some time.

Sunday, 2nd August, 1891, (Miti Sravan Badi 13, Sambat 1947), Camp : Jaipur.

In the evening, went out for a walk. Came back at 7. Chatted with Narayan Singhji, Bahadur Singhji, Hari Singhji, and Swamiji.

*Note* :—His Highness left Jaipur for Khetri on 3rd August, 1891, by train, which reached Khairthal about 4. Thakur Harnath Singh of Bankoti and Jorawar Singhji of Khetri had come with horses from Khetri and received His Highness. Stayed for the night at Khairthal. Reached Kot on 4th August about 10, where the party stopped for the day. Starting from Kot on the 5th August, the party reached Khetri on the 7th August at 7.30.

Sunday, 9th August, 1891, (Miti Sravan Sudi 5, Sambat 1947).

Rose at 7 and after attending to the daily routine received visitors, who had come to pay their respects to His Highness. His Highness had bagged a tiger at Abu whose skin was brought and was inspected by His Highness. After lunch, the officials of the State came and after paying their respects left the palace at 11. Then Swami Vivekananda, who had come with His Highness from Abu, came to the palace. His Highness had a long discussion with him in English up to 2, when Swamiji left and His Highness went to rest. Rose at 3 and after a shave and wash, came to the *Chhatri*. It was raining a little. After the rains had stopped, went to Ajit Niwas Garden in a Victoria and played lawn tennis. After sunset had some drinks, whereafter talked with Swamiji. Came back by 7 and sat with his officials on the roof of the Dewan Khana.

Sunday, 13th August, 1891, (Miti Sravan Sudi 9, Sambat 1947).

At 7.45, received people who came to pay their respects. Swami Vivekananda came and had a long conversation with him and inspected a microscope, which was received from England after repairs.

Saturday, 15th August, 1891, (Miti Sravan Sudi 11, Sambat 1947).

His Highness was busy with the microscope. At 9, Swami Vivekananda came, with whom he read some book. Played the harmonium for some time. At 11, lunched with the Swami.

Wednesday, 19th August, 1891, (Miti Sravan Sudi 15, Sambat 1947).

His Highness went to the Temple Palace, where he sat on the *Galicha* and held discussions with Swami Vivekananda, Pt. Laxminarayanji, and Pt. Narayandasji on the *Shastras*.

Friday, 20th August, 1891, (Miti Bhadra Badi 1, Sambat 1947), At Tank Khetri.

Came out at 7 and sat in the turret. Attended to the daily dak. Smoked a *Churut* and after a wash and bath went to the Temple Palace where he received the people who came to pay their respects. All along, His Highness was doing something with the microscope while talking with Swami Vivekananda. In the meantime, Munshi Jamir Ali came and presented a book. At 10, Pt. Gopinathji came and went after four minutes. Shah

## SWAMI VIVEKANANDA

Arjundasji and Shobhalalji also came. Thereafter had a bath, *Sandhya Pujan* and *Agni Hotra*, whereafter after dinner rested in bed while talking with Swami Vivekananda on the *Shastras*.

Saturday, 22nd August, 1891, (Miti Bhadra Badi 30, Sambat 1947), Camp : At the Tank.

Ganga Sahaiji came and produced a personal expense account for the inspection of His Highness, which he did for an hour or so. In the meantime, Swami Vivekananda came and discussed matters relating to the *Shastras* and also read some books with him.

Monday, 24th August 1891, (Miti Bhadra Badi 5, Sambat 1947), Camp : At the Tank.

Left the Tank and went to the place where Swami Vivekananda was staying. Conversed with him up to 8 and came back to the Tank.

Tuesday, 25th August 1891, (Miti Bhadra Badi 6, Sambat 1947), Camp : At the Tank.

Swami Vivekananda came and engaged in conversation with him. Both of them, in the meantime, were experimenting with the microscope.

Wednesday, 26th August, 1891, (Miti Bhadra Badi 7, Sambat 1947), Camp : At the Tank.

Swami Vivekananda came at 2, with whom he engaged in conversation. Went to Ajit Nibas Garden at 5.30.

Sunday, 30th August, 1891, (Miti Bhadra Badi 11, Sambat 1947), Camp : At the Tank.

..... Played on the *Vina*. Swami Vivekananda came and held discussions and also read some books.

Monday, 31st August, 1891 (Miti Bhadra Badi 12, Sambat 1947), Camp : At the Tank.

..... Swami Vivekananda came and held discussions and also read some books.

Tuesday, 1st September, 1891, (Miti Bhadra Badi 13, Sambat 1947), Camp : At the Tank.

..... Swami Vivekananda came and held discussions and also read some books.

Sunday, 13th September 1891 (Miti Bhadra Sudi 10, Sambat 1947), Camp : At the Tank.

..... His Highness was sitting in the turret (Chhatri). Listened to discussion between Swami Vivekananda, a Punjabi Sadhu, and Munshi Jagmohanlal. Went inside at 9.

Wednesday, 16th September 1891 (Miti Bhadra Sudi 13, Sambat 1947), Camp : At the Tank.

..... Swami Vivekananda came at noon and engaged in conversation.

Sunday, 20th September 1891 (Miti Aswin Badi 3, Sambat 1947), Camp : At the Tank.

At noon, all officials left, whereafter he began his studies. Swami Vivekananda came and talked at intervals.

Tuesday, 22nd September, 1891 (Miti Aswin Badi 5, Sambat 1947), Camp : At the Tank.

By 2, the *Sradh* ceremony was over, whereafter he lunched and then began his studies. Swami Vivekananda came and held discussions.

Wednesday, 23rd September, 1891 (Miti Aswin Badi 6, Sambat 1948), Camp : At the Tank.

Swami Vivekananda came and conversed with the Maharaja, and the two also studied some books.

Sunday, 27th September, 1891 (Miti Aswin Badi 10, Sambat 1948), Camp : At Bund Ajit Sagar.

At 2.30, Swami Vivekananda came and conversed with the Maharaja.

Tuesday, 29th September, 1891 (Miti Aswin Badi 12, Sambat 1948), Camp : At Bund Ajit Sagar.

After the *Sradh* ceremony was over, lunched at 11 and rested for some time, while studying some books and conversing with Swamiji.

Wednesday, 30th September, 1891 (Miti Aswin Badi 13, Sambat 1948), Camp : At the Tank.

Went to the Temple Palace at 11, where he rested in bed, and while studying some books, talked with Swamiji.

1st October 1891 (Miti Aswin Badi 14, Sambat 1948), Camp : At the Tank.

Went to Ajit Nibas Garden, where lawn tennis was played, and after performing *Sradh* and *Agni Hotra*, came back to the Tank. Sat in the Turret and conversed with the Swami.



*Raja Ajit Singh of Khetri*

***RAJA OF KHETRI—An outstanding disciple of Swami Vivekananda, the Raja was noted for his liberal ideas, spiritual potentiality and unflinching devotion to the Swami—his Guru, guide and philosopher.***

4th October 1891, (Miti Aswin Sudi 1, Sambat 1948).

Rose early at 4 and after the daily routine, left for Jin Mata on horseback (Jin Mata is a well-known deity in Rajasthan. Her temple is situated in Sikar State and is a place of pilgrimage specially in the *Nawaratna* days of Aswin. On this journey, too, we find that Swami Vivekananda had accompanied the Maharaja on horseback—Author). About 8.30, reached Gudha. At that place, in a Shiva Temple, on the Hill, a *Sanyasi* was engaged in some *Sadhana* about whom the Maharaja had heard earlier. The Maharaja went there and had his *Darshan*. At Gudha, he stayed in a Dharmasala, where arrangements had already been made. Talked with Swami Vivekananda. Reached Signor at about 6.

*Note* :—The party left Signor on the 5th October and reached Sikar on the 6th via Bajor, wherefrom the Maharaja went to have *Darshan* of Jin Mata accompanied by Maharaja Madho Singhji of Sikar. The party left Sikar on the 10th October and reached Khetri on the 11th October.

Monday, 12th October, 1891 (Miti Aswin Sudi 9, Sambat 1948), (Dashera Day).

*Note* :—Here we find a description of *Puja*, procession, etc. held on the occasion of *Dashera*. There is also a mention of dinner held after the celebrations and we find the name of Swami Vivekananda also in the list of those who attended the dinner.—Author.

Wednesday, 21st October 1891 (Miti Kartik Badi 4, Sambat 1948).

Today was the *Sradh* ceremony of Udavatji (Raj Mata). Jorji was asked to perform the ceremony. At 1, when the *Sradh* ceremony was over His Highness lunched. Meanwhile, Musraf Khan played the *Vina* (this Musraf Khan was later sent by Pandit Motilalji Nehru to Paris to take part in the World Music Conference—Author) Came down at 4 and sat under the Tamarind Tree, from where he witnessed the physical feats displayed by some *Nats*. At 6, when the *Nats' Tamasa* was over, went for a walk up to the Hakimji's Garden and on his way back stopped at Swami Vivekananda's home and conversed with him up to 10.30.

Thursday, 22nd October 1891 (Miti Kartik Badi 5, Sambat 1948).

Came out at 9 and met visitors and lunched. Sat in Chhabhi Niwas, where he listened to the playing on the *Vina*, whereafter engaged himself in his studies. At 4, came down and went boating in the Bund Ajit Sagar. Came back to his Bungalow at 8, where he met Swami Simla Nathji, (this Swami Simla Nathji was an associate of Maharaja Ram Singh of Jaipur and had come to see His Highness) and talked with him for an hour or so. Thereafter, held his usual discussions with Swami Vivekananda.

Friday, 23rd October 1891 (Miti Kartik Badi 6, Sambat 1948), Camp : At Bund.

Engaged in his studies. At 3, held discussions with Swamiji and other people.

Saturday, 24th October 1891, (Miti Kartik Badi 7, Sambat 1948).

Went to Ajit Niwas at 4. Came back from there at 7, and sat in the varandah, where he conversed with Thakur Rambuxji, Pt. Gopinathji, Sobhalalji, Jagmohanlalji, and the Swami. Went inside at 10.

Monday, 26th October, 1891 (Miti Kartik Badi 9, Sambat 1948).

At 10 had breakfast. Engaged in his studies. Swami Vivekananda came at 2 and held his usual discourses.

Tuesday, 27th October, 1891 (Miti Kartik Badi 10, Sambat 1948).

After a bath and Puja at 10, took his seat in Chhabhi Niwas and engaged in his studies. Had lunch at 11. Munshi Jagmohanlalji came and produced some papers for inspection. At noon, some other officials came and discussed matters relating to the State. All left by 2, when Swami Vivekananda came and held his usual discussions. (After a stay of about five months continuously with Ajit Singh, the Swami seems to have left Khetri as we do not find any mention of his name in the *Waqyat Register* after 27th October, 1891—Author).

Now, from the extracts quoted from the *Waqyat Register* of the State, it is seen that the Swami met the Maharaja for the first time on the 4th June, 1891, and left him on the 27th October, 1891. Though the accounts given in the *Register* do not contain the topics of discussion, they show how the formal acquaintance between the two gradually developed into a close friendship. I should like to draw the attention of the readers to the entries on two dates in particular—4th June, 1891, and 27th June, 1891, from which it is seen that whereas on the first occasion the Swami was offered food as a holy guest, on the 27th June we find him

lunching with the Maharaja as an intimate friend. From the latter entry, it is seen that the Swami, who must have come at about 9 or 10 A.M. (because at 11.30 A.M. they are stated to be lunching together) stayed with the Maharaja upto 4 P. M. with a break of 15 minutes after the meal, whereas he was simply entertained with food at the first meeting. At the latter meeting, after their lunch, they discussed religious and other subjects and also chatted and entertained themselves with music.

We have it from the Swami's biographers that after his meeting with the Maharaja at Abu, he, at the Maharaja's request, accompanied the latter to Khetri and stayed there with him for some time. There is nothing to show how long and where he stayed. From the entries in this *Waqyat Register*, we see that from the 4th June, 1891, to 18th July, 1891, he stayed at Abu, from where he accompanied the Maharaja to Khetri via Jaipur. At Jaipur, the Maharaja stayed with the Swami at Khetri House, from 24th July to 3rd August, when they left for Khetri and stayed there right up to the end of October. Thus, just at the first meeting, the Swami spent about five months in all with his new princely friend in a far-off, isolated, hilly tract of the country.

Before we close this chapter one important point needs proper clarification. The *Waqyat Register* of Khetri Raj, as we have seen, refers to the Swami as 'Vivekananda', a name which he, in fact, assumed only later on. On enquiries we learnt from the State historians that the usual practice with the *Waqyat Navises* was to jot down the day-to-day happenings in sheets of loose papers. These used to be fair-copied subsequently after an interval of one or two years and were, at the time, duly approved by the Raja. In fact, originally the Swami was mentioned in the draft copy of the Register only as a Sanyasin and this was, at a later date, changed into 'Swami Vivekananda'.

## IV

# A Turning Point

**S**WAMI Vivekananda's association with Khetri was a landmark and a turning point in his life in more ways than one.

It was in Khetri that he adopted the now-famous name Vivekananda, at the request of his new friend, never to drop it. This, again, shows how intimate the relationship between the two grew. But there seems to have been some ignorance about it. Few years back, the late Dr. Khiti Mohan Sen, the well-known litterateur of Bengal and ex-Vice-Chancellor of Santiniketan University, wrote an article, published in the Puja Number of the famous Bengali daily, *Ananda Bazar Patrika*, of Calcutta, in 1958 (1365 B.S.) under the heading 'Swami Vivekananda and Ravindra Sangeet.' An English rendering of an excerpt from the same is given below :

....Swami Vivekananda was exceptionally good in singing. He, perhaps, got his name 'Vivekananda' from Babu Keshab Chandra.

It is necessary to say something more of that period to make one understand this.

Shri Narendra Dutta was his previous name and the family in which he was born was influenced by the Brahmo Samaj.

Narendra Nath was a great favourite of Keshab Chandra Sen and Bhakta Keshab Chandra used to call

Narendra Nath 'Vivek'. When Bhagwan Sri Ramakrishna wanted to include him in his own circle he wondered what name he should give. Should his name be Narendrananda ?

Just then he recollected that Shri Keshab Chandra used to call Narendra Nath 'Vivek'. So he named him Vivekananda, by adding Ananda to Vivek..

We do not know the authority on which Dr. Sen has drawn his conclusions. But such a statement shows the general ignorance about the basic facts of the Swami's life, and had it not come from the pen of such an eminent scholar as late-lamented Dr. Sen there was no need of our taking any notice of it. It is a wellknown fact that Ramakrishna Paramhansa, in his life-time, neither initiated his disciples to *Sanyas* by the traditional Sharstric methods, nor changed their worldly names into *Sanyas* ones.

It was after the great master's death that the 'boys' assembled in a house at Baranagore, afterwards called Baranagore Math, under the leadership of Narendra, where they lived a life of meditation and strict austerity. It was there that they converted themselves into monks of the Ramakrishna brotherhood. It was there that the monastic order of Ramakrishna was consolidated, and, again, it was there that they performed the sacred *Viraja* ceremony, took the vows of celibacy, poverty, and life-long dedication to the realization and service of God and humanity, and converted themselves into full-fledged *Sanyasis*, perhaps without any *Guru*. And they did not need any *Guru*, because already they had their lessons from the great Master, who, though dead, was available in spirit for guiding their steps.

It was at that juncture that all the boys dropped their old names and adopted new ones in order to completely sever their connexions with their past life and associations. Thus, Rakhal

became Swami Brahmananda, and Sashi, the 'mother' of Baranagore Math, became Swami Ramkrishnananda, and so on. But Narendra Nath, though he also dropped his old name, did not assume any permanent name, and, sometimes assumed the name of Sachidananda and, sometimes, that of Vividishananda, and kept changing his name frequently during his itinerant days to avoid recognition. We see that in the first lap of his *Paribrajak* tour, when he went to Delhi, he was followed by some of the boys and recognized by them when he was staying there as Swami Vividishananda.

It might be remembered that when Narendra left the Baranagore Math, the boys were left without a leader and did not know what to do. As such, some of them went on his heels from place to place and ultimately found him in Delhi. To their earnest entreaties to go back to Baranagore and assume command of the brotherhood, his stern reply, according to his 'Eastern and Western Disciples', was :

My brethren, I have said that I desire to be left alone. I have asked you not to follow me. This I repeat once more. I do not want to be followed. Herewith I leave Delhi. No one must follow me, or try to know my where-abouts. I demand that you obey me. I am going to cut myself off from all associations. Whithersoever the spirit leads, there shall I wander. It matters not whether it is a forest or a desert waste, a mountain region or a densely populated city. I am off. I wish every one to strive for his own goal according to his light.

It was for this reason that he did not adhere to one name and changed it frequently to avoid recognition.

This is what Pandit Jhabermalji Sharma writes in his book, *Khetri Naresh and Vivekananda*, published in 1927 :

यह बात शायद बहुत कम लोग जानते होंगे कि स्वामीजी का सर्वजन-विदित विवेकानन्द नाम रखनेवाले राजाजी बहादूर ही थे। स्वामीजी अपना नाम विविदिषानन्द लिखा करते थे। यह बात उनके पुराने पत्रों से भी प्रमाणित है। खेतड़ी की प्रथम यात्रा में एक दिन स्वामीजी के पास राजाजी बैठे हुए थे। उन्होंने हँसते हँसते कहा—महाराज, आपका नाम बड़ा कठिन है। विना टीकाकार की सहायता के साधारण लोगों की समझ में इसका मतलब नहीं आ सकता। उच्चारण करना भी सहज नहीं। इसके अतिरिक्त अब तो आपका विविदिषा-काल (विविदिषा का अर्थ है—जानने की इच्छा) भी समाप्त हो चुका। स्वामीजी ने राजाजी के युक्तियुक्त परामर्श को सुनकर पूछा—आप किस नाम को पसन्द करते हैं? राजाजी ने कहा—मेरी समझ से आपके योग्य नाम है—‘विवेकानन्द’। स्वामीजी ने परमानुरक्त राजाजी की इच्छा के अनुसार उस दिन से अपना नाम विवेकानन्द मानकर उसका ही व्यवहार आरम्भ कर दिया।

Very few people might be knowing that Swamiji's well-known name Vivekananda was given by Rajaji Bahadur. Prior to this, Swamiji used to write his name as Vividishananda. This is also proved from his old letters. In his first journey to Khetri, Swamiji was sitting one day with Rajaji. Jokingly he remarked : "Swamiji, your name is rather difficult. Without a commentator it is not possible for an ordinary man to understand its meaning or implication. Nor is it easy to pronounce. Besides, your Vividisha Kal, that is to say, the period within which one tries to know things is also over."

On hearing the Raja's logical argument, the Swami inquired, 'Maharaj, what name would you like ?'

Rajaji said : 'In my opinion, the proper name for you is "Vivekananda", and the Swami from that day onward began to use the name Vivekananda for himself.'

This incident was narrated to the above writer by Munshi Jagmohanlal, who was present when the conversation reproduced above took place and who was alive when Panditji wrote his book. Besides, the contents of the book as stated above have been confirmed by Swami Akhandananda, the foremost *Gurubhai* and follower of Swami Vivekananda, who wrote its preface after studying the manuscript.

This has been admitted also by the 'Eastern and Western disciples' of Swamiji. In their book they say : 'Naren did not assume any permanent name during his itinerant days. He changed his name several times in order to avoid recognition. On the eve of his sailing for America he took the name of Swami Vivekananda at the request of the Maharaja of Khetri.'

Romain Rolland, the famous savant and French *litterateur*, after prolonged research that is characteristic of him, has dealt at great length on this point. This is what he says in his book, *The Life of Vivekananda and the Universal Gospel* :

I would remind the reader that his real name was Narendranath Dutt. He did not adopt the name of Vivekananda until the moment of his departure for America in 1893. I have consulted the Ramakrishna Mission on this subject. Swami Ashokananda has been good enough to put at my disposal all the results of a profound research. According to the decisive witness of one of Vivekananda's most important monastic disciples, the Swami Sudhananda, the present Secretary of the Ramakrishna Mission, Ramakrishna always used his name Narendra, or more shortly, Naren. Although he had made *Sanyasins* of certain of his disciples, it was never according to the usual forms and he never gave them monastic names. He had indeed given Naren the cognomen of *Kamalaksha* (lotus-eyed) but Naren dropped it immediately. During his first

journeys in India, he appeared under different names, in order to conceal his identity. Sometimes he was the Swami Vividishananda, sometimes Satchidananda. On the eve of his departure for America, when he went to ask Colonel Olcott, then President of the Theosophical Society, for letters of introduction to America, it was under the name of Satchidananda that Colonel Olcott knew him, and, instead of recommending him to his friends in America, warned them against him. It was his great friend, the Maharaja of Khetri, who suggested the name Vivekananda to him when he was about to go to America. The choice of the name was inspired by an allusion to the 'Power of Discrimination.' possessed by the Swami. Naren accepted it, perhaps provisionally, but he could never have changed it, even if he had wanted to ; for within a few months it had acquired an Indo-American celebrity.

Then, later, in that book, M. Rolland says :

I have noted on page 8 of the origin of his name, which was suggested to him by the Maharaja. During his journey in India, he bore so many different names, that, just as he desired, he usually passed by unobserved. Many of those who met him had no suspicion of his identity. It was so at Poona in October, 1892, Tilak the famous savant and Hindu political leader, took him at first for a wandering monk of no importance and began by being ironical ; then, struck by his replies revealing his great mind and knowledge, he received him into his house for ten days without ever knowing his real name. It was only later, when the newspapers brought him from America the echoes of Vivekananda's triumph and a description of the conqueror, that he recognized the anonymous guest who had dwelt beneath his roof.

When the Swami was lecturing in America in his newly adopted

name of Swami Vivekananda, even his *Gurubhais* in Calcutta did not know that the lecturer was their Narendra. Because when he left the Baranagore Math, he left as Swami Satchidananda. As was natural, all of them were very much elated at the news of the success of a Hindu *sanyasi*, but not one of them knew that it was their Narendra. Meanwhile, news was pouring into India of the Swami's unparalleled success in America. The Indian Press was full of reports of the Swami's great address in Chicago. These reports and comments on them were read avidly by people all over India.

According to Vivekananda's 'Eastern and Western Disciples', the monks of the Ramakrishna Order at Baranagore also read the accounts of the Swami's success, but though they could not recognize their Naren in the Swami Vivekananda, yet something told them in their heart of hearts that it must be he. They had not heard of him for several years. Six months after the Parliament of Religions, a letter from the Swami himself settled the matter once for all. Their happiness was inexpressible. They were amazed, in spite of Sri Ramakrishna's prophecy that 'Naren shall shake the world to its foundations'.

Furthermore, very few people know that the turban that the Swami always wore, and which has since been adopted by the Ramakrishna brotherhood as part of their distinctive dress, was worn at the suggestion of Ajit Singh. Swami Vivekananda, being a Bengali, did not wear a turban, or any headgear, and in the first of his photographs, which was taken at Jaipur at the request of his Alwar friends in 1891, before he met the Maharaja of Khetri, we find him without his now inseparable turban. It was after his meeting with the Maharaja and his visit to Khetri that we find him with his characteristic turban. When Swami Vivekananda visited Khetri as Vividishananda for the first time, it was summer and the *loo*, or hot winds of Rajasthan, during this period are wellknown. Besides, from Swamiji's letters, we find that he was

mortally afraid of the *loo*. When the Maharaja saw his discomfort, he advised him to wear a turban, just as he himself and all the people of the locality wore, to save himself from the *loo*, a suggestion the Swami readily accepted. The Maharaja, in fact, himself taught him how to wind the turban.

Apart from assuming a name by which he is now known and acquiring a distinctive headgear, it was at Khetri that he studied the *Mahabhasyam*, which is Patanjali's great commentary on the *Sutras* of Panini, from the Maharaja's Court Pandit, Pandit Narayandasji, whom he, in later life, always referred as his *Guru*. Pandit Narayandasji was the foremost Sanskrit grammarian of his time in Rajputana, and believing this to be a great opportunity, the Swami expressed his desire to study the *Mahabhasyam* from him. The Pandit readily agreed to comply, and in a few days the Pandit taught the Swami all that he knew. Thus, at Khetri, the Swami himself became a good scholar of Sanskrit, which he could speak with the same fluency and ease as English, or his mother tongue.

Finally, it was again at Khetri that the light of knowledge burst upon him and he realized the oneness and all-pervading character of God and became *Samma Sammbudha*, the fully enlightened, like Bhagwan Buddha, who after severe penances, perceived the light at Bodhya-Gaya. And the curious thing is that this time it was a little dancing girl—a species of womanhood that he hated most—who was his preceptor.

It so happened that one summer evening, the Maharaja and a few of his more intimate friends were seated in the beautiful gardens of the palace, enjoying the coolness of the evening. In an adjoining hall, a group of *nautch* girls were playing softly upon the *vina* and other musical instruments. It was a perfect night, canopied by a star-spangled sky. The Maharaja, feeling lonely, went into the hall and sent his Private Secretary to call his *Guru*. The

Swami discontinued his meditation and seating himself near the Prince, conversed with him on religious matters. Presently, the Maharaja ordered a *nautch* girl to sing a song. Whilst her voice rose in song, the Swami who was never present when women sang, rose and was about to leave, when the Prince persuaded him to remain, saying : 'Swamiji, do hear her song ! Her song will arouse only the best sentiments in you !'

Not knowing what else to do, he agreed, thinking he might hear just one song and then leave. And then, in the quiet evening air and to the accompaniment of music, the girl's voice ascended, bearing the burden of a song of that great Vaishnava Saint, Suradas, the words of which are :

हमारे प्रभु औगुन चित न घरो,  
समदरसी है नाम तिहारो, अब मोहि पार करो ॥ हमारे प्रभु० ॥  
इक लोहा पूजामें राखत, इक घर बधिक परो,  
पारस गुन औगुन नहिं चितवै कंचन करत खरो ॥ हमारे प्रभु० ॥  
एक नदिया इक नार कहावत, मैलो हि नीर भरो  
जब दोऊ मिलि एक वरन भये सुरसरि नाम परौ ॥ हमारे प्रभु० ॥  
यह माया अम जाल निवारो, सूरदास सगरो,  
अबकी बेर मोहि पार उतारो नहिं प्रन जात टरो ॥ हमारे प्रभु० ॥

The Swami himself translated the song into English, and his version is given below :

O Lord, look not upon my evil qualities !  
Thy Name, O lord, is same-sightedness,  
Make of us both the same *Brahman* !

One piece of iron is in the image in the temple,  
And another, the knife in the hand of the butcher,  
But when they touch the philosopher's stone

Both alike turn to gold !  
So, Lord, look not upon my evil qualities ! etc.

One drop of water is in the sacred Jumuna,  
And another is foul in the ditch by the roadside,  
But when they fall into the Ganges,  
Both alike become holy.

So, Lord, look not upon my evil qualities !  
Thy Name, O Lord, is same-sightedness,  
Make of us both the same *Brahman* !

These beautiful words embody the cry of the humble devotee's heart for the very highest realization, and they came from the mouth of a woman who lived life as it came, but who sang as though it was the song of her soul. The Swami was amazed, and he realized that the woman and her song exemplified the truth that all is *Brahman*, that there is a divinity in all beings,

He himself has said : 'Hearing this song I thought : Is this my *Sannyas* ! I am a *Sanyasin*, and yet I had in me the sense of distinction between myself and this woman !'

And over the Swami's face hovered a great radiance that night when the *nautch* girl sang. He was transformed into a Knower of *Brahman*. All distinctions of sex had vanished, and even as his Master had seen the Divine in those whom the world calls the lowest, so also did the Swami see it. For the woman had sung with such tenderness and with such depth of feeling that the words set his soul afire, and verily he perceived that 'All this is One'. And from that day he called the woman, 'Mother' !

—:)o(:—

V

## The Story Behind A Mission

**M**ANIFESTLY, all the Indian biographers of Swami Vivekananda have been regrettably remiss in not recognizing the great role played by Maharaja Ajit Singh in helping the Swami to realize his goal in life.

The Swami was conscious very early in life that he had a great mission to fulfil, but despaired at the smallness of his capacity. He had also realized that he could not do much in India and that the West was the only place where he could fulfil 'His Command'. This found an echo in Mr Perington, Distric Judge of Ghazipur, who hearing the Swami's learned discussion and his exposition of the Hindu religion and Hindu social customs, when he was in Allahabad during the first lap of his *Paribrajan* life, asked him to go to England and preach these ideas. Next, we find Pandit Shanker Pandurang, Dewan of Porbandar, infusing in him the idea of going to the West by remarking : 'Swamiji, I am afraid, you cannot do much in this country. Few will appreciate you here. You ought to go to the West where people will understand you and your worth. Surely you can throw a great light upon Western cultures by preaching the *Sanatan Dharma*.'

The Swami was glad to hear these words, as they coincided with his own secret longings.

These ideas silently and gradually worked their way in the mind of the Swami, who was a man of strong convictions and the idea became deep-rooted in him in course of time. Naturally, he

began to work seriously on this plan of going to the West and at Khandwa, during his tour of Bombay Presidency, he gives the first glimpse of his serious intention to be present at the Parliament of Religions in Chicago, which was to be held some time in the next year. At Khandwa, he tells Haridas Chatterjee, a local pleader and the Swami's host there, that if some one could help him with the passage money, all would be well and he would go. The only thing he required for fulfilling his mission was the passage money. Then he spoke one day to Haridas Mitra, the Sub-Divisional Forest Officer of Belgaum, about his intention to sail for America to attend the Parliament of Religions in Chicago. His biographers say that Mr. Mitra was very much delighted at the idea and proposed then and there to raise a subscription in the city for the purpose, but the Swami, for reasons best known to himself, objected to the proposal.

Next, the Maharaja of Mysore, who was very much attracted towards him, asked the Swami one day as to what he could do for him. The Swami replied that India's possession was philosophical and spiritual and that it stood in need of modern scientific ideas as well as a thorough organic reform ; that it was India's privilege to give what treasure it possessed to the people of the West, and that he himself intended going to America to preach the gospel of *Vedanta* to the Western nations. And the Prince promised, then and there, the necessary money to defray his *travelling expenses*. But, again, for reasons best known to himself, the Swami refused the Maharaja's generous offer.

Similarly, Bhaskara Setupati, better known to the readers of the Swami's life as the Raja of Ramnad, and who later became one of the most favourite and ardent devotees of the Swami, whom he met at Madurai in or about December, 1892, pertinently urged the Swami to go to the Parliament of Religions, saying that it would be a great opportunity of drawing the attention of the world to the spiritual life of the East and also of laying the

foundation of his future work in India. He also encouraged him and promised to help him. But the Swami, again, as usual, avoided the issue, telling him that he would let him know his decision about going to America in the near future.

It seems that by that time, the Swami was being offered help for translating his ideas of going to the West into action by one devotee or the other, but on every occasion he refused assistance on some pretext. Perhaps, he was not convinced of their sincerity of purpose, or their lack of resources, or capacity to raise the amount required. The Swami, as is well known, was a man of strange moods, but was very practical in his approach. Because of his insight into human nature, he could, perhaps, foresee that the devotees offering help lacked the necessary enthusiasm and the necessary resources. And what could he do, a penniless *Sanyasin* ? He had a great mission even in India to fulfil. In the midst of deep despair came to him the great light of inspiration. He thought of finding a dozen young men in every town who would help him in his endeavour to uplift the masses. Here, we find the democratic ideas working in his mind. But where could he obtain the necessary money ? He asked for help but only earned lip sympathy. The Swami later wrote, 'Selfishness personified are they to spend anything'. And at this stage, he turned away from the individual and sought the aid of the enlightened members of the general public for his mission. But here, too, he seems to have failed, as happened in Madras.

It was in Madras that he announced his intention publicly of going to the West, and there were not a few followers and devotees of his there. They not only understood his intention, but themselves intensified it and went forth to raise funds and collected about Rs. 500. But the Swami, when he saw the money, grew nervous. He wanted to test the Mother's will, as his biographers would put it. He is stated to have told his astonished disciples, 'My boys, I am determined to force the Mother's will. She must

prove that it is her intention that I should go, for it is a step in the dark. If it be her will, then money will come again of itself. Therefore, take this money and distribute it amongst the poor.'

He was obeyed without question, and this time again he refused the offer of Rs. 500, though for some mysterious reasons. But the fact remains that he did not utilize the money collected by the Madras boys as well. The scene then moves on to Hyderabad, where on the 13th February, 1893, he was met by Asham Jah, K.C.S.I., then Prime Minister of Hyderabad, Maharaja Narendra Krishna Bahadur, Peshkar of the State, and Maharaja Shewraj Bahadur, all of whom promised their support for this proposed mission in America. Next day, some of the well-known bankers of Begum Bazar, headed by Seth Motilal, interviewed the Swami and they all promised to help him with the passage money. Here, again, we find that the stress is on the passage money only. He simply wanted to reach America, and did not bother about his expenses there, as, being a *Sanyasin*, he thought that he would not have any difficulty in obtaining his food by begging, as in India. At one time, he was so obsessed with the idea of going to the West that when even the passage money was not forthcoming for one reason or the other, he decided to travel 'even on foot via Afghanistan, Iraq, etc.' as we find from the letter of the 11th April, 1893, from the Maharaja of Khetri to Munshi Jagmohanlal, about which a detailed reference will be made later.

During March and April, 1893, the Swami's disciples in Madras took definite steps to raise funds for his passage to America. In fact, some even went to Mysore, Ramnad, and Hyderabad for the purpose. Naturally, they visited those whom the Swami had made his disciples, or who were his outspoken devotees and admirers. Those, in particular, who had organized themselves into a Subscription Committee, as it were, were headed by a devotee of the Swami, Mr Alasingha, who literally went begging from door to door. They went for the most part to the middle classes, for the

## THE STORY BEHIND A MISSION

67

Swami had told them, 'If it is the Mother's will that I go, then let me receive the money from the people. Because, it is for the people of India that I am going to the West—for the people and the poor !

It is perhaps on the basis of this that we find his biographers making a very pertinent assertion : 'It was here (in Madras) that he secured the funds wherewith he was enabled to go to America.'

In fact it was not in Madras that the Swami secured the funds with which he was enabled to go to America, but it was in Khetri, where he obtained not only the necessary funds, but other essential equipments too.

Dr. Bhupendra Nath Datta, Swamiji's younger brother, in his book, *Swami Vivekananda—Patriot—Prophet*, has gone a step further than the 'Eastern and Western Disciples'. He observes: 'By scanning the biography and other records one finds that some liberal ruling Princes and the liberal bourgeoisie of Madras arranged for the departure of Swamiji to the West..... These liberal minded nobles and bourgeoisie wanted him to represent Hinduism abroad as that was the sounding-board for Indian ears. Actuated by Hindu patriotism and the love of the country, they must have done it. All honour to them, they were the harbingers of new India that is evolving. It is they who adumbrated the future dimly.....'

Whereas the biographers state that it was in Madras that the Swami was supplied with the funds by his friends and devotees, who came from the middle classes, wherewith he went to America, Dr. Datta includes 'some liberal ruling Princes' as well, who arranged for his departure to the West: But though he came to this conclusion after scanning the biography and other records as he says, I am constrained to observe that he also missed the issue.

altogether and was not justified in giving 'all honour' to 'the liberal Princes' and 'the liberal bourgeoisie of Madras', dividing it between them equally. And, again, there were not 'some liberal Princes', as I shall presently show, but only *the* Prince 'actuated by Hindu patriotism and the love of the country.' The 'honour' which Dr. Datta gives to them, actually and rightly belongs to, and should go to Maharaja Ajit Singh of Khetri, who, seeing the innate powers dormant in the Swami and actuated by patriotism and love of the country, took upon himself the responsibility of sending him to America, in spite of his very meagre resources.

Romain Rolland does not accept the theory that the funds were supplied by Madras, but supports the theory that the Swami was sent to America by Maharaja Ajit Singh. This is what he says in *Life of Vivekananda* :

He (the Swami) went to Khetri, where his friend the Maharaja gave him his Dewan (Prime Minister) to escort him to Bombay, where he embarked. At the moment of departure he put on, with the robe of red silk and ochre turban, the name of Vivekananda, which he was about to impose on the world.

Later he says :

And although, the Maharaja of Khetri had taken his ticket on the boat for him, and despite his protests had provided him with a beautiful robe that was to fascinate American idlers no less than his eloquence.....

Thus, Romain Rolland is the only biographer of the Swami who has brought out the fact that it was the Maharaja of Khetri who not only arranged for the initial expenses of the Swami by providing a robe and other requirements, but also bought the ticket for him for America.

Apart from the independent evidence that we now have in our possession, which will go to prove conclusively the above fact, we find 'His Eastern and Western Disciples' have been a little self-contradictory at places on this point. While they assert, without any evidence : 'it was here in Madras that he secured the necessary funds wherewith he was enabled to go to America' and that it was Mr. Alasingha Perumal and the young men under him who collected the major portion of the funds, they say in the same breath that "just when all arrangements for sailing were made, Munshi Jagmohanlal, Private Secretary to the Maharaja of Khetri, appeared on the scene and stopped all plans for the time being. The occasion was the birthday of the son Jay Singh, born to the Maharaja, on which occasion he wanted his best friend and *Guru*, Swami Vivekananda, to participate in the celebrations". By that time, Swamiji had not acquired that degree of importance by which he could be entitled to a place in the papers and his movements published. As such, the Maharaja did not know where he was at that time, but, nevertheless, was very anxious to invite him to Khetri on this happy occasion. It was accidentally from a letter from Mahendra Nath Datta, Swamiji's younger brother, written in the usual course, which is quoted in full below, that he came to know that the Swami was in Madras at that time :

28-2-1893

7, Ram Tonu Bose's Lane,  
Simla, Calcutta.

To  
His Highness,  
The Maharaja of Khetri in Rajputana.

Anxious as I am not receiving your Highness' any letter for a long time, I am still more so for

the health of the new born child whose birth news made us so glad. I would have written a fortnight ago but on account of the *Mohotshob* or the 'love-feast' in the Allum Bazar Mot, I was somewhat busy so I could not write in time. The *Mohotshob* was celebrated on the 26th instant in the Temple Garden of Rani Rashmoni on the bank of the Ganges at Dakhinessor near Calcutta.

I have got news of my brother some fifteen days ago who is now at Madras. We are all well.

Have the kindness to gladden us with the news about the health of the new born baby and of your Highness and of the rest of the family.

Through this letter I express my *Pranam* and *Dandobot* to all and my well wishes to the new born child.

I have the honour to be,  
Your Highness'  
Most obedient servant,  
Mahendra Nath Datta.

This letter was a virtual godsend. The Maharaja, on receiving the news of the Swami's whereabouts, sent Munshi Jagmohanlal, his Private Secretary and most important man in the State, to Madras to bring the Swami to Khetri for his baby's birthday celebrations.

## THE STORY BEHIND A MISSION

71

This is what the Swami's biographers say about the meeting with Munshi Jagmohanlal :

"He arrived at Madras and saw the Swami at Mr. Bhattacharya's. The Swami was surprised to see him and asked why he had come. When Jagmohanlal explained, the Swami said, 'Dear Jagmohan, I am making preparations to embark for America on the 31st of May, only a month hence.'

(There is some inaccuracy about the dates here. From this remark it appears that the Munshi met the Swami about the 29th or 30th April. But from the Maharaja's letter of the 11th April to the Munshi it will be seen that the Swami and the Munshi reached Rewari by the 15th April 1893, and it must have taken at least a week in those days for the Swami to reach Rewari. Therefore, the Munshi must have reached Madras at the latest by the 3rd of April, 1893, and the Swami could not have said that he was to embark for America on the 31st May 'only a month hence !' —Author).

"How can I go to see the Maharaja now ?" But the messenger persisted, saying, 'Swamiji, you must come to Khetri even if only for a day ! Rajaji will be overwhelmed with disappointment if you fail to come. You need not trouble yourself about making any arrangement for your going to the West. The Maharaja himself will see to it. You simply must come with me.' The Swami at length consented."

Munshi Jagmohanlal was a very shrewd and practical man and he must have seen how worried the Swami was about his proposed voyage to America. Besides, the Munshi must also have seen that the funds collected and the preparations made for the

journey were quite inadequate, which fact was the immediate cause of the Swami's worry. He seems to have reported the matter accordingly to his Chief. Most unfortunately, in spite of my best efforts, I have not been able to lay hands on Munshi Jagmohanlal's letter to Maharaja Ajit Singh during this period, as he certainly did write, as is clear from the letter of the 11th April, 1893, which is quoted at length later. From this letter, it is also clear that the Maharaja could not reply to the Munshi and send his instructions to him, as his programme was not very certain.

But the Munshi, as he was the Private Secretary and Dewan of the Maharaja and held an important and responsible post in the State, seems to have taken the initiative in the matter himself and assured the Swami that he need not bother about his passage money and other preparations, which would be arranged by the Maharaja himself. The Swami, too, knowing his relationship with the Maharaja and his influence over him, readily believed him and did not hesitate even for a moment in accepting the Munshi's suggestions. How else can the Swami's action be explained ? He had been preparing to embark on such an important mission and to such a distant land. How, then, could he abandon his plans and go to Khetri ? And why did he remain in Khetri for about five weeks, as we find from the *Waqyat Register*, which I quote below. According to the *Waqyat Register*, he stayed in Khetri for full three weeks on this occasion—from 21st April to 10th May, 1893, and he reached Rewari on the 11th April. A week or so must have been taken in reaching Khetri. Surely, he must have been assured and was therefore confident that his passage money, about which he was so worried, would be provided and all other arrangements made by the Maharaja.

I reproduce the relevant extracts from the *Waqyat Register* with its English translation from the 21st April, 1893, the day on which the Swami reached Khetri, to the 10th May, 1893, the day

when he left for Bombay via Jaipur to board the ship, *Peninsula*, for America, which was to sail on the 31st May, 1893.

वाकआत रजिस्टर खेतड़ी—जन्म श्री महाराज कुंवर जयसिंहजी समत १६४६ सन् १८६३ ई० ता० २१ अप्रेल सन् १८६३ मिती वसाष सु० ५ समत १६४६ सुकर

.. श्री अनदाताजी महाराज मय सरदार लोगां के (तलाव की) उगुणी पेड़ियां पर बैठ्या और सरदार लोगां ने नाव में बैठ कर सैर करणे की कही तो वे नाव में बैठ बैठ कर सैर करता रहा तष्टां की नाव बणवाई—फेर आप भी नाव में बीराज गया और सरदार लोगां ने सैर कराता रहा। रंडियां को नाच नाव में होतो रह्यो महताव नाव में चसती रही—मुंशी जग-मोहनलालजी स्वामी विवेकानन्दजी ने ल्यावा गया छा सो बांने लेकर आया नाव में ही मालुम होगे प्रवाने बुलाया मुन्शीजी रूपया २० नजर का कीया और श्रीजी स्वामीजी की भेंट रूपया २५ चैरासाही कीया यांने भी नाव में बैठा लीया—१० बज्यां नाव मां से उत्र कर तलाव के बाहर पधार्या फेर सरदार लोग्यां सीष करी जद सीष हुई और आप व बैरीसालजी नोलाड का कंवर नारायण सिंहजी व स्वामीजी, जगमोहनजी हाथियां सवार होकर बाग में पधार बगीची में हाथीयां से उत्रया बैरीसालजी नारायणसिंहजी तो सीष कर डेरा ने गया आप व स्वामीजी छीव निवास आगे बीराज्या बातां होती रही दारु आरोगता रह्या ११ बज्यां थाल आरोग्यो स्वामीजी भी अठै ही जीम्या १२ बज्यां आराम फरमायो ..

ता० २२ अप्रेल सन् १८६३ ई०

...१० बज्यां श्री हजूर स्वामीजी विवेकानन्दजी कनै असमानी महल में पधार्या...१२ बज्यां आप थाल आरोग्यो स्वामीजी से बातां होती रही...

ता० २६ अप्रेल सन् १८६३ ई०

.. हाथी घोड़ा अणका मोजूद छा सो एक हाथी पर श्री हजूर व नवाव सहाव सवार हुया दूसरा प्र जमीरहीनपांजी व रीघजी बैठ्या तीसरा पर जगमोहनलालजी व स्वामी विवेकानन्दजी बैठ्या...

ता० २७ अप्रैल सन् १८६३

…६ बज्यां रात का छविनिवास आगे बीराज्या स्वामीजी से बातां होती रही ११ बज्यां थाल आरोग्यो ।

ता० ५ मई सन् १८६३ ई०

… स्वामी विवेकानन्दजी से बातां होती रही—११ बज्यां थाल आरोग्यो आराम फरमायो ।

ता० ७ मई सन् १८६३ ई०

…११ बज्यां थाल आरोग्यो…बीराज्या…मुसाहब कामदार आया रीयास्ती अरज मालूज करता रहया २ बज्यां यह तो गया अर स्वामी विवेकानन्दजी से बातां होती रही ।

ता० ६ मई सन् १८६३ ई०

…स्वामी विवेकानन्दजी ने महाराज कँवर कने छ्योड़ी ले गया थोड़ी देर बाद वापिस पधार बीराज्या…स्वामीजी से बातां होती रही…

ता० १० मई सन् १८६३ ई० मीती जेठ बु० १० सं० १६४६ बुधवार इवानगी स्वामीजी

सूबे ही अपोड्या हुवा स्वामी विवेकानन्दजी आज जाय छा वां कने पधार्या—वठा से स्वामीजी ने साथ लेकर नीचे बगीचा में पधार्या वानै पींजस में सवार कीया ओर मुनसी जगमोहनलालजी ने साथ बंवई तक जाने की इजाजत फरमाई…

Waqyat Register, Khetri—Birth of Sri Maharaj Kunwar Jai Singhji.

Dated 21st April 1893 A.D. Baisakh Sudi 6, Sambat 1949—Saturday.

.....His Highness was seated on the eastern steps of the tank along with his Sardars. He asked them to take to enjoy boating in the tank. A boat was already there made locally of wooden planks, in which the Sardars took their seats. Later on the Maharaja also joined them. Some dancing girls were called in who entertained them with their performances in the boat. Coloured mahtabs (a kind of fire work) were lighted in the boat, which gave the whole scene an appearance of a sort of fairy land. When all this merry-making was going on, Munshi Jagmohanlal, who had gone to bring Swamiji, reached and reported his arrival. He was called inside the boat along with Swamiji. The Munshi presented Rs. 2/- to the Maharaja as *nazar* and the Maharaja in his turn presented Rs. 25/- in cash to the Swamiji as a mark of his respect and reverence for him. The Maharaja came out of the tank at about 10 P.M. along with the Sardars who bade him farewell. Thereafter the Maharaja along with Thakur Bairisalji of Nawalgarha, Kanwar Narayan Singhji, Jagmohanji and Swamiji mounted the waiting elephants outside and reached the outer garden of the Palace, where they all alighted. Bairisalji and Narayansinghji took leave of the Maharaja at the gate whereafter the Maharaja and the Swami rested for sometime in front of Chhabiniwas and talked. At 11 P.M. they dined together and at 12 midnight they went to bed.

*22nd April, 1893.*

At 10, Sree Hajur came to see Swami Vivekanandaji in Asmani Mahal.....

At 12, they took dinner. Talks continued with Swamiji.....

*26th April, 1893.*

Many elephants and horses were standing in readiness. Sree Hajur and Nawab Saheb were mounted on one.

Jamiruddin Khanji (Nawab Luharu's brother) and Ridhji were mounted on another and Jagmohanlalji and Swami Vivekanandaji were seated on a third.

*27th April, 1893.*

At 9 p.m. sat in front of 'Chabiniwas'. Talks went on with Swamiji. At 11, they took dinner.

*5th May 1893.*

.....Talks went on with Swami Vivekanandaji.

.....At 11, took dinner and went to bed.

*7th May, 1893.*

At 11, took lunch and relaxed. Officials and Kamdars came and discussed matters relating to the State. At 2, they went away and talks continued with Swamiji.

*9th May, 1893.*

Swami Vivekanandaji was taken to *Deorhi* (Women's section of the Palace) to see Maharaja Kuwar. Came back after some time and relaxed. Talks continued with Swamiji.

*10th May, 1893. Miti Jeth Badi 10 Sambat 1949.*

Departure of Swamiji.

Raja Shaheb got up very early in the morning as Swami Vivekananda was to leave Khetri today. ...He went to Swami's place. Came back with him and went to the garden. A *palanquin* was detailed for Swamiji's ceremonial departure in which he was seated. The Maharaja asked Munshi Jagmohanlal to accompany him upto Bombay.

His biographers also have to say on this point that 'after a few days' stay at Khetri (They are not certain as to how many days he stayed at Khetri on this occasion—Author) the Swami left for Bombay and the Prince accompanied him up to Jaipur. Munshi Jagmohanlal accompanied the Swami up to Bombay and 'had been instructed to pay the expenses of the Swami's journey and to provide him with everything necessary for his voyage to America. The Maharaja bade the Swami farewell with a heavy heart. It was at his court that the Swami had, at his request, assumed the name of Vivekananda. Before that, the Swami had travelled under various names, such as Satchidananda and Vividishananda.'

The Swami was equipped on a grand scale, with everything he might require, by the Munshi. An ochre-coloured *Alkhala* of very fine silk was made for him with a turban of the same material, which he refused at first, but ultimately accepted. Here, again, as stated earlier, it was at the Maharaja's advice that the Swami donned the turban and adopted it as his head dress. Sundry other requirements were bought and given to him for his safe and comfortable journey. The Swami found it difficult to look after all his belongings on board the ship, as he was never in the habit of keeping and handling things for himself. The Swami was also 'presented with a handsome purse and a first class ticket on the Peninsular and Orient Company's steamer, *Peninsula*'.

However, the Swami did not want, as mentioned earlier, any 'handsome purse', or any 'princely robe' in which he really looked like a Prince with his princely bearing. What he wanted was simply the 'passage money' and that, too, perhaps, as a deck passenger and not as a first class one. But the Swami was given 'a first class ticket,' which he at first refused, as it did not behove a *Sanyasin* to travel so luxuriously, but which he was prevailed upon to accept on the 'insistence' of Munshi Jagmohanlal. The Munshi argued that the Swami was going abroad as 'the *Guru* of the Maharaja of Khetri,

who was defraying his expenses, and it would look very odd, and the Maharaja also would be very angry with him, if he bought a lower class ticket for him'.

In the face of these admissions by the Swami's 'Eastern and Western Disciples', it is difficult to understand how it could be suggested that the Swami's voyage was financed by his Madras disciples and that it was there that he secured the funds with which he was enabled to go to America.

What arrangements were made by the Swami's Madras friends for his journey abroad, who had converted themselves into a Committee for the purpose of raising funds, is evident from the Swami's letter of 21st February 1893, (only three months before the scheduled date for leaving the country and about five weeks before leaving for Khetri) from Hyderabad to Mr. Alasingha Perumal. The Swami was deeply disappointed with the effort. This is what he says :

'So all my plans have been dashed to the ground. That is why I wanted to hurry off from Madras early. In that case I would have left months in my hand to seek out for somebody amongst our northern princes to send me over to America. But alas, it is now too late. First, I cannot wander about in this heat—I would die..... But this delay at Madras has dashed all my hopes to the ground, and with a deep sigh I give it up and the Lord's will be done.'

Then he goes on to say that he would go to Ootacamond "to see if the M—Maharaja sends me up. (This has certainly reference to the Maharaja of Mysore—Author.) 'If'—because you see I cannot be sure of any promise of a D—Raja. (Dakhshini Raja—Author). They are not Rajputs. A Rajput would rather die than break his promise. However, man learns as he lives and experience is the greatest teacher in the world....."

In view of this categorical statement of the Swami himself (and it may be noted it is on the 21st February, 1893) one wonders how his 'Eastern and Western Disciples' could say that it was at Madras that he secured the funds with which he was enabled to go to America.

It is quite clear that though the Swami's Madras disciples formed a committee, and begged from door to door and collected some money, it was not sufficient to cover the Swami's expenses.

Swami Vivekananda waited for the exhibition of the Mother's 'will', as he said to his Madras friends, who, on the first occasion, had collected some five hundred rupees, and which he had instructed them to distribute amongst the poor. "My boys, I am determined to force the Mother's will. She must prove that it is her intention that I should go. If it be her will, then money will come again of itself. And presently we shall see how, as it was the Mother's will, the money came of itself.

The additional evidence, supplied by the new letters just discovered, is more conclusive. Here is the letter of the 11th April, 1893, from the Maharaja of Khetri to Munshi Jagmohanlal, briefly referred to earlier :

Khetri, 11. 4. 1893

My dear Jagmohan,

Your very long letter reached here this morning. I conclude from the contents of it : 1st, that Swamiji depended upon a promise of a not very good man. 2nd, that Ramnad Raja is hesitating to fulfil his promise. 3rd, you doubt whether we shall agree to spare atleast Rs. 3,000/- and more so when you think of our state people

especially about their future views regarding our sacred Swamiji. 4th, Swamiji's *Bhagattas* are getting up a fund for his voyage. 5th, you seem to have not full hope in success of the fund raised there by subscription, as you say Swamiji may make his way through Afghanistan etc. on foot. 6th, Swamiji is really inclined to go to Europe. 7th, you are dreading of *loos* or hot winds here for sake of Swamiji. 8th, you feel of being in a critical situation.

Well, these are the most important news out of some others. Now, I won't write much but, only what is necessary. I heartily agree with Swamiji's views about going to Europe where he has such a grand point to aim at. I should never be selfish, but would be rather contented and happy if the world could derive any benefit from one whom I am fortunate and proud to call my *Guroo*. The only hitch in our paying rupees is just what you thought of. I mean about the talking of our men, but, I have just proposed something else in my mind, i.e. it is easy to get the required money at *Hukum Kharuch*, though, they may think it anyhow. We shall always feel cheerful thinking that so many Rs. were spent in such a nice scheme ; let them talk whatever they like. Why should people talk this way when they know that the

money is only for food and travelling expenses. So far I could write that day, Friday, I had two telegrams from you before I got the letter in which you tell me about the money matter a little clearer. You sent several letters but always kept me in dark regarding the delay in your coming. Now I see the cause which was nothing else but money. Had you explained this sometime sooner I would have arranged *all* long before this time. I could not write thinking my letters could not reach in time for in nearly every letter you kept on telling about your starting *very soon*. It was very unwise of you to let so much time pass in vain. Now I am sure Swamiji will feel it very hot. I have also become rather unthoughtful nowadays, owing to see every thing ready for the guests who are here as well as those who are expected to come shortly. The Rao Raja Sahib of Sikar is here since the 8th instant, and will leave on—. He has brought about 1100 men as his followers.

Little baby is also ill since the past 10 days which is also a thing that cannot let the mind feel easy. So you see we have such a lot to think about in such a little, hilly and isolated part of country in this everyday growing heat. Well, I must not write much such useless.

I hand this letter to them who are going with *Sawaries* to Rewari whence you are to march. I have just prepared a telegram to you telling 'Don't press Swamiji to come here if he feels it so hot.....'

I am sorry I have no time now, but the vital thing is that don't care a bit about money. I will arrange and shall never show the cloven foot. 2nd, don't persist to bring Swamiji here if he finds it troublesome.

Yours truly,  
Ajit Singh

Munshi Jagmohanlal,  
Rewari.

This letter alone speaks volumes about the proposed voyage and the Swami's plans. It also throws a flood of light on the state of his mind and the mental agony through which he was passing at that time as well as the conditions prevailing at Madras. Most unfortunately, I could not find the telegrams and letters sent by the Munshi to his Chief, referred to in this letter, which would have been very illuminating. However, this letter in itself is sufficient to enable us to understand what the Munshi must have written to the Maharaja, as in its first paragraph the Maharaja, according to the Rajasthani system of writing letters, recites briefly the points made out by the Munshi in his earlier correspondence, as by that time he was not able to reply to any of his letters earlier due to the Munshi's uncertain programme.

We may here recapitulate the main points of the letter for its proper appreciation, which are enumerated below with such short comments as may be essential to make them clear. (1) That the Swami depended upon the promise of a 'not very good man', we do not know who this 'very good man' is, nor is it necessary for our present purpose. (2) That the Raja of Ramnad was hesitating to fulfil his promise. We have seen how the Raja of Ramnad encouraged the Swami in his scheme and offered to help him. It was the Raja of Ramnad, who later became one of the Swami's most ardent admirers and drew his carriage himself on his return to India after his most successful spiritual conquest of the West. But here we find him hesitating to fulfil his promise. It seems that though he promised to help, he neither gave the necessary help nor said a definite 'no' to the Swami. This ambiguity must have caused great anguish in the Swami's mind. (3) That the Swami's *Bhagatis* (disciples) at Madras, who had formed themselves into a committee under the leadership of Mr. Alasingha Perumal and who were going begging from door to door for the purpose of raising the necessary funds, which seems to have made the biographers assert that 'it was here in Madras that he secured the funds wherewith he was enabled to go to America', were unable to raise the necessary amount by subscription and the Munshi had lost hope in them, though they were still continuing in their efforts. (4) That the Swami was determined to go to Europe and America and he would, if the scheme for raising funds did not materialize, (it is clear from this that up to that day the necessary amount had not been collected,) make an effort to go even on foot via Afghanistan. (5) That some three thousand rupees were needed by way of passage money and other requirements for the Swami, which the Munshi suggested should be given from the State coffers. Here we get the answer to the question as to why the Swami asked his disciples when on the first occasion they had collected a sum of Rs. 500 to distribute it amongst the poor. His estimated cost of the journey was about Rs. 3,000, against which the amount raised was only Rs. 500.

Naturally, he was disappointed, and in a fit of despair—we know the Swami was a man of strange and varying moods—asked that this money be distributed amongst the poor. Likewise, he spurned the offers made by the Maharaja, Nawabs and Seths of Mysore, one after the other, because what they seemed to offer was not adequate for his high mission. He was not an ordinary begging *Sanyasi* to accept whatever and whenever anything was offered to him. He was a prince amongst *Sanyasins* and was of a proud nature. He was wounded at the small response to his great mission and it was for that reason that he left everything to the 'Mother's will'.

Munshi Jagmohanlal, when he reached Madras and saw everything with his own eyes and came to know of the Swami's predicament, assured him that he would see that his requirements were met by his Chief. But he had his own doubts, about which he wrote to the Maharaja, whether the Council of the State would agree to this unbudgeted expenditure.

Maharaja Ajit Singh had established a Council to advise him and I believe this was one of the few institutions of its type in what was then Rajputana. He feared that the Council may not agree to this demand, as it was not a small amount in those days and especially for a small State like Khetri.

The Raja's reaction to the points noted above was spontaneous and he readily agreed with the Swami's desire to go to America 'where he had such a grand point to aim at,' and he would indeed be very happy if the world at large could derive any benefit from one whom he was proud and fortunate to call his *Guru*. He also agreed to the Munshi's suggestion for giving Rs. 3,000 to the Swami for the purpose and devised a way to overcome the difficulty about which the Munshi had hinted in his letter. Instead of giving the money from the State Treasury, he suggested that it may be given from his *Hukum Kharuch* (personal funds). And

then we find him chastising the Munshi for not informing him about this financial difficulty earlier, so that he would not have allowed so much time to be lost unnecessarily.

On his way to America, the Swami wrote letters giving the details and the impressions of his journey, some of which, according to the biographers, were written to privileged friends, when his *Gurubhais* at the Baranagar Math, did not even know anything about his whereabouts, not to speak of having any correspondence with him.

The Maharaja was not content with simply booking a seat for the Swami and sending him off to America, but was always anxious to help him in the hour of need. He presented a purse to the Swami at the time of his departure to defray his expenses in America, which seems to have been converted into Circular Notes through Thos. Cook & Sons, the Travel Agents, for convenience of handling. But it appears that after he reached America and just a few days before the fateful day when the Parliament of Religions opened, the Swami lost the Circular Notes and he seems to have been in great difficulty. On hearing about the loss from Sri Manmathanath Bhattacharyya, the Maharaja at once wired to Thos. Cook & Sons in Bombay to send Rs. 500 to the Swami by cable. He also, at the same time, wired to his agents, Mamraj Rambhagat in Bombay, to pay Rs. 500 to Thos. Cook & Sons for the purpose.

The copies of the telegrams and letters exchanged between him and Thos. Cook & Sons are reproduced here. These telegrams and letters also show how prompt the Maharaja was in taking action in the matter and could not brook a single day's delay lest the man whom he revered and loved most should suffer. A point of some interest is that in those days there was no telegraph office at Khetri and telegrams had to be sent from Jaipur, which was about 100 miles away.

Deferred Message from Raja of Khetri to Thomas Cook & Son, Tourists, Fort, Bombay.

Please wire and arrange to pay 500 rupees which Bombay Agents pays you to Swami Vivekananda C/O Yourself at Boston America informing him I remitter anxious to know how much and how money required through Bhattacharyya whether circular notes lost.

Sent from Khetri to Vakil Sahib for dispatch.

30.8.93.

Khetri.

The manner in which the reference to the Circular Notes is made here by the Maharaja is characteristic and cannot but mean the circular notes supplied by his Secretary, Munshi Jagmohanlal, at the time of the Swami's departure.

Deferred telegraphic message from Raja of Khetri to Mamraj Rambhagat of Chirawa, Marwari Bazar, Bombay.

Immediately pay 500 rupees and other charges extra to Thomas Cook & Son, Tourists, Fort Bombay for foreign transmission as directly informed for Swami Vivekananda America.

Sent from Khetri to Jeypore Vakil Sahib  
for dispatch.

30.8.93.  
Khetri.

Copy of letter to Sri M. M. Bhattacharyya on  
getting his telegram of the 30th August, 1898, by  
Maharaja Ajit Singh.

Khetri,  
1st Sept. 1893.

Mr. Bhattacharyya Sahib,

I got your telegram on the 30th August and sent a message the same day to be wired from the Jeypore Telegraph Office to Messrs. Thomas Cook & Son Tourists at Bombay. I have asked them to wire and arrange to pay Rs. 500 (which my Bombay Agent to whom another telegram has been sent will pay them) to Swamiji C/O. themselves at Boston in America informing him at the same time that how much and how money is required through you whether circular notes have been lost. *As no telegraphic communication of money orders is said to be existing between India and America, I did not*

88

SWAMI VIVEKANANDA

know what else to do. On receiving a reply from Swamiji something more will be sent if required.

Yours truly,  
Ajit Singh.

Banking Department

Ref. No. B&E 265

— G — 7 —

Thos. Cook & Son  
Bankers & General Passenger Agents  
13 Rampart Row

Bombay,  
Sept. 6th 1893.

Sir,

We beg to acknowledge receipt of your wire reading "Please wire and arrange to pay 500 rupees which Bombay Agent pays you to Swami Vivekananda C/O Yourself at Boston America informing him I remitter anxious to know how much and how money required through Bhattacharyya whether circular notes lost.

Your agent has called and seen us on the matter but has no yet paid the money; as soon as he does so, we will send off the wire instructing the payment.

We are Sir,  
Your obedient servants,  
Per pro : Thos. Cook & Son,  
Sd/- Illegible.

His Highness,  
The Raja of Khetri,  
Jeypore.

**Banking Department.**

Ref. No. B&R 268

---

G 

---

 7

Thos. Cook & Son,  
Bankers & General Passenger Agents,  
15, Rampart Row.

Bombay,  
Sept. 6th 1893.

Sir,

In reply to your letter of the 1st instant we explained to Swami Vivekanandaji when he took our circular notes, that he was to carry the Letter

of Indication apart from the Circular Notes; and if he lost the circular notes and still retained the Letter of Indication the notes could not be cashed and he would be refunded for them. If therefore, Swami Vivekanandaji still holds the Letter of Indication and has lost the notes we shall be able to refund him for the notes he has lost.

We are, Sir,  
Yours faithfully,  
Thos. Cook & Son.  
J. A. Robinson.

Munshi Jagmohanlal, Esqr.,  
Khetri,  
Jeypore.

**Indian Telegraphs**

From :  
Thos Cook & Sons.

To :  
Raja of Khetri.

Have Wired Boston to Pay Swami Vivekananda.

Jeypore.  
7.9.93.

**Banking Department**

Ref. No. B&E. 368/G7.

Thos. Cook & Son.  
Bankers & General Passenger Agents  
15, Rampart Row, Bombay.

Bombay,  
Sept. 7th 1893.

Sir,

We have the honour to advise you that we have telegraphed our Boston Agent to pay Mr. Swami Vivekananda \$150.00 and we confirm our telegram of this morning to this effect.

We have the honour to be, Sir,  
Your obedient servants,  
Thos Cook & Son.  
J. A. Robinson.

The Raja of Khetri,  
Jeypore.

The above correspondence that passed between Messrs. Thos. Cook & Sons, Mr Bhattacharyya and Mamraj Rambhagat, on the one hand and the Maharaja of Khetri, on the other, goes to show amply how worried the Raja was when he learnt about the

loss of the circular notes and how quickly he took steps to send the necessary money to the Swami.

Besides what is stated above I would like to quote the Swami's own testimony on this point. In his letter of the 1st December, 1898, quoted in full hereafter, while requesting the Maharaja to add another Rs. 100 per month for his personal expenses, which had since increased due to his illness, he very pathetically says :

'As for me, what shall I say ? Whatever I am in this world, have been almost all through your help. You made it possible for me to get rid of a terrible anxiety and face the world and do some work'.

Certainly, this 'terrible anxiety' refers to his mental agony at the time he was making preparations in Madras to leave for America as the money collected by subscription there was not sufficient for the purpose. He was further worried that the Raja of Ramnad and another gentleman (see the letter of 11th April, 1893, from Maharaja Ajit Singh to Munshi Jagmohanlal and quoted in page 79) did not keep their promises. He was deeply worried, and was in a state of great mental agony at that time. It was at that juncture that the Maharaja came to his rescue and helped him with funds to enable him to go to America. This is what he means by saying, 'you made it possible for me to get rid of a terrible anxiety and face the world'.

It is now clear both from the internal and external evidence now brought to light that it was not at Madras that the Swami secured the funds which enabled him to go to America and face the world, but it was at Khetri that he was not only supplied with the necessary funds but was properly equipped as well to face the world.

However, from what has been stated above it should not be inferred that no help whatsoever came from his Madras disciples. In fact they were anxious to send the Swami off and had been making preparations for his voyage and strained all their sinews to collect necessary funds for the purpose till the load was taken off their shoulders by the advent of Munshi Jagmohanlal on the scene. This relieved them of all their anxiety. It appears, that they had collected some money by that time, though inadequate in itself, for the Swami's big project. It further appears that this money was handed over to the Swami at Bombay at the time of his departure by Sri Alasingha Perumal who had gone there to see him off. In fact we find 'Munshi Jagmohanlal and Alasingha accompanying him upto the gangway where they remained till the last moment when the great gangs of the Ship struck'. We also find from a letter written by the Swami to Sri Alasingha later on or about the 20th August 1893 that he had given to him '£ 170 in notes and £ 9 in cash' which had come down to £ 130 in all). In any case, the fact remains that so far as the actual financing of the journey was concerned, it fell to the lot of Maharaja Ajit Singh and it was his proud privilege to do so as it was again the "Mothers' will" to choose this friend of his for 'yet a grander cause.'



## VI

### The Need for Credentials

**S**WAMI Vivekananda had gone to America at his own initiative. He was not selected or chosen by any representative institution or organization to represent India at the Parliament of Religions. The Ramakrishna Mission had not come into existence at that time. And when he went to America, the 'boys' were not even consulted, and they did not know when Swami Vivekananda appeared on the stage that it was their brother, Naren, who had rocked the New World with his thunderous voice in the robes of Swami Vivekananda.

Even at Khetri, from where he left for Bombay en route to America, there was no formal send-off by any organization, except the friendly and personal one by Maharaja Ajit Singh.

Thus, when he landed in America, he was without any credentials either from the Government or from any organization, religious or social. And this handicap made it difficult for him to obtain a seat at the Parliament of Religions. Eventually, however, he gained admittance through the help and kindness of Professor J. H. Wright, Professor of Greek at Harvard University, whom he accidentally met in Boston and who was the first American to discover the Swami's rare genius. And with the help and kindness of that benevolent and benign lady, Mrs George W. Hale, of Chicago, he managed to find a seat amongst that

galaxy of men who were to address the Parliament of Religions. As is well known, he rocked the Parliament to its very foundation with his first speech on the 11th September, 1893, and, overnight, he became the idol of the American nation. He was called upon to speak again and again, and became a veritable favourite at the Parliament because of the grandeur of his thoughts and his princely appearance. So great was his popularity that the organizers always held him in reserve as the last speaker, to prevent the audience from leaving early.

The Swami remained in America on his first visit for more than three years, during which period he toured the whole country and lectured and discoursed without any pause or rest. People thronged round him wherever he went. The most rigid of the orthodox Christians said of him that he was a Prince among men. 'That man a heathen!' exclaimed one of the most devout Christians after hearing him speak at the Parliament, according to Dr. Annie Besant, as he came out of the great hall, 'and we send missionaries to his people! It would be more fitting that they should send missionaries to us.'

He became immensely popular in America and the newspapers carried banner headlines about him whenever and wherever he spoke. Eminent people wrote very critical appreciations about him. Though he hated publicity, he could not avoid it. The news about his unparalleled success at the Parliament of Religions and his growing popularity amongst the Americans trickled to India, too, and to the Indian Press. While this signal success of a Hindu monk in presenting Hinduism to the New World as a great religion filled the average Indian with unbounded joy, it created jealousy amongst some people and specially among a section of the Christian missionaries working in India, who tried to belittle him. Some Indians also joined hands with them. His biographers confess their shame in admitting that it was one of his countrymen, a leader of a progressive religious movement in

India, who became so jealous of the Swami that he felt that his own great name and fame were being eclipsed by a new rival. When asked about the antecedents of the Hindu monk, he had whispered to the authorities of the Parliament that the Swami belonged to a vagabond section in India with no status or influence and that he was a fraud. Fortunately they were too broadminded to listen to such things and accepted the Swami's irresistible personality as sufficient credentials. He received no recognition from the Theosophical leaders and representatives in America, who tried their best to cry him down.

It was not only the above gentleman and the progressive religious leaders and the Christian missionaries who were jealous of the Swami's success in America and tried to denigrate him, but a section of his own people in India and specially in Bengal, became extremely critical of him and disparaged him in every way they could. The orthodox section in Bengal could not tolerate a non-Brahmin speaking about the *Vedas* in far-off lands. There were some derisive articles about him in local newspapers which were exported to America and the Swami's antagonists made capital out of them. Instead of giving him a representative character, a section of our own people, by their overt acts, disowned him and openly declared that he did not represent India.

The Swami hated publicity and glorification. In fact, on the night of his triumph, he actually wept like a child at the thought that for him the life of the unknown monk was at an end. But he could not tolerate being called a fraud and a scoundrel. With his growing popularity and stronger opposition from the reactionaries, he felt that still it was not too late for his countrymen to make amends. This handicap obstructed his foreign friends, whose number was daily growing. Therefore, he wrote to his friends in India, the brother monks at Baranagore Math, the disciples in Madras, and personal friends, such as Mr Alasingha Perumal, Mr Haridas Viharidas Desai, Maharaja Ajit Singh, and others.

## THE NEED FOR CREDENTIALS

97

This is what he wrote to his 'brothers of the Math' in 1894 from America.

Before this I wrote to you a letter which for want of time was very incomplete. Rakhal and Hari wrote in a letter from Lucknow that Hindu Newspapers were praising me..... I could do much more work, but for the Brahmos and missionaries who have been opposing me unceasingly, and the Hindus of India too did nothing for me. I mean, if the Hindus of Calcutta or Madras had held a meeting and passed a resolution recognising me as their representative, and thanking the American people for receiving me with kindness, things would have progressed appreciably. But it is over a year, and nothing done. Of course I never relied on the Bengalees, but the Madrasees couldn't do anything either....

Again, he wrote from Chicago on 20th June, 1894, to Mr Haridass Veharidass Desai, Dewan of Junagadh, a friend whom he revered most.

The back-biters, I must tell you, have not indirectly benefited me, on the other hand, they have injured me immensely in view of the fact that our Hindu people did not move a finger to tell the Americans that I represented them. Did our people send some words thanking the American people for their kindness to me and stating that I was representing them ?....have been telling the American people that I have donned the *Sanyasin's* garb only in America and that I was a cheat pure and simple. So far as reception goes, it has no effect on the American nation, but so far as helping me with funds goes, it has a terrible effect in making them take off their

helping hands from me. And it is one year since I have been here, and not one man of note from India has thought it fit to make the Americans know that I am no cheat. Then again, the missionaries are always seeking for something against me, and they are busy picking up anything said against me by the Christian papers of India and publishing it here. Now you must know that the people here know very little of the distinction in India between the Christian and the Hindu.

Then again, he wrote to Mr Alasingha Perumal on the 11th July, 1894, from America :

.....you must send a paper and a letter to Prof. J. H. Wright of Harvard University, Boston, thanking him as having been the first man who stood as my friend.

To another Madrasi disciple he wrote rather more elaborately, expressing his grief at the inactivity of the Indian people and especially his friends and disciples. This is what he wrote from Chicago on 28th June, 1894 :

.....Your letters say again and again how I am being praised in India. But that is between you and me, for I never saw a single Indian paper writing about me,..... On the other hand everything that is said by Christians in India is sedulously gathered by the missionaries and regularly published, and they go from door to door to make my friends give me up. They have succeeded only too well for there is not one word for me from India..... so that many people in this country think me a fraud. In the face of the

missionaries and with the jealousy of the Hindus here to back them I have not a word to say..... I came without credentials. How else to show that I am not a fraud..... I thought nothing would be so easy as to hold a meeting of some respectable persons in Madras and Calcutta and pass a resolution thanking me and the American people for being kind to me and sending it over officially, *i. e.* through the Secretary of the function, to America, for instance, sending one to Dr. Barrows and asking him to publish it in the papers and so on..... Now after all I found that it is too terrible a task for India to undertake. There has not been one voice for me in one year and every one against me, for whatever you may say of me in your homes, who knows anything of it here ? More than two months ago I wrote to Alasinga about this. He did not even answer my letter. ....Oh ! If only I had one man of some true abilities and brains to back me in India ! But His will be done. I stand a fraud in this country. It was my foolishness to go to the Parliament without any credentials,..... Boobies, who cannot get up a few meetings of 50 men each and send up a few empty words only to help me, talk big about influencing the world.....

The Swami seems to have written to some other friends as well, including Maharaja Ajit Singh, to the effect that he did not mind if he was praised or appreciated in India, but certainly it mattered much to him if his opponents said that he did not represent any section of the Indian people and that he was a cheat, a rogue, a rascal, or a scoundrel. The Christian papers in India had taken up cudgels against him at the dictates of their masters in America. The orthodox section of the Indian people were not very happy at the performance of one who was not amongst them. The Brahmos were not lagging far behind their Christian brothers in their vilifi-

cation of the Swami. All these factors had a tremendous impact on the Swami's sensitive mind, and he looked around in agony for some sort of solace from some source. But no one seems to have responded to his cry promptly, which proved to be a veritable cry in the wilderness for the time being.

He seems to have been in regular correspondence with Raja Ajit Singh about this time, who met his personal requirements in America and who regularly sent him parcels containing whatever he required. In his letter to Swami Trigunatitananda from New York on the 17th January, 1895, the Swami wrote :

Unless one arranges for the prompt despatch of goods they take about six months to come. It is four months since Hara Mohan wrote that the Rudraksha beads and Kusha mats had been despatched, but there is no news of their whereabouts yet. The thing is, when the goods reach England, the agent of the company here gives me notice and about a month later, the goods arrive. I received your bill of lading about three weeks ago, but no sign of the notice ! Only the goods sent by the Raja of Khetri arrive quickly. Most probably he spends a lot of money for them.....

Again in his letter to Swami Akhandananda, who was staying in Khetri at that time, he wrote from High View, U.S.A. in 1895 :

I have requested Rajaji (meaning Raja Ajit Singh) that his Bombay Agent may help Sarat in embarking. I forgot to write—but if you can take the trouble to do it, please send through Sarat a bag of *mung*, *gram* and *arhar dal*, also, a little of the spice called *methi*. (The Swami was very fond of the *methi* of Khetri as it has a peculiar flavour and taste which is not to be found in other varieties—Author).

## THE NEED FOR CREDENTIALS

101

Please convey my love to Pandit Narayandas, Mr Shankar Lal, Ojhaji, Doctor, and all.....

In another letter, written from Thousand Island Park, New York, on 26th June, 1895, to Miss Mary Hale, we find him saying :

There will come another big packet from Raja of Khetri containing some shawls and brocades and nick-nacks. I want to present them to different friends.

Then, again, while writing to Swami Akhandanand from England in October, 1895, he says :

I am writing to the Maharaja of Khetri to instruct his Bombay agent to look after booking passage.

From the above, it is quite clear that the Swami was in regular correspondence with Raja Ajit Singhji and it was not unnatural if he had given vent to his feelings, similar to those expressed in his letters addressed to the brothers of the Math, and other persons, in one such letter to the Raja as well. And the Raja, a resplendent star amongst the galaxy of his friends, proved to be the 'one man of some true abilities and brains to back him'. He seems to have understood as if by instinct what the immediate need of the Swami was. He spontaneously responded and relieved him of the great agony he was passing through at that time in his own way.

We have seen how he had lamented in his letters that there was not a single section or soul in India who could call him their or his representative or who could even thank his American friends who were doing all that was possible in the face of great odds. On the 4th March, 1895, the Maharaja held a special Durbar in the Durbar Hall under his own Presidentship and had a resolution passed thanking the Swami for his splendid achievements in America,

as well as his American friends who welcomed him and helped him in his great mission in America, and sent a letter to him conveying the sense of the meeting.

This is how the holding of this Durbar has been reported by the *Waqyat-navises* of the State in their *Waqyat Register* under the date 4th March, 1895 (Miti Falgun Sudi 8 S.Y. 1851, Monday) :

पृष्ठ १६६ :

ता० ४ मार्च सन् १८९५ ई० मीती फागण सु० ८ सं० १६५१ का सोमवार

सूबे ही अपेक्ष्या हुवा मामूली कार्बाई हुई स्वामी विवेकानन्दजी अमरीका मुल्क में गया और घरम को परचार कीयो तीकी घर अष्टवार में छपी आणे प्र वाने चीठी लीषी गई तीको दरबार दस्तूरी आज १० बज्यां को मुकर्रिह होकर बुलावा आम लोगां के दीया गया और चारण राव राणा वारह ज्यो त्याग वास्ते आया छा सो बानै भी कहवाई गई । श्री हजूर पोसाष गुलाबी रेसमी धारण कर इक्को सादा धारण कीयो फेर मय चंवर मोरछल के दीवाण-खाने पधार्या पलटण मय बाजा के सलामी दी गही प्र बीराज्या ११-३५ मिन्ट गया दरबार सुरु हुवो फेर ज्यो चीठी स्वामीजी के नाम लीषी गई थी वां मुनसी जगमोहनलालजी षड़ा होकर सवने सुणाई । जद मुनसीजी चीठी सुणा चुक्या गाणो हुयो १२ बज्यां दरबार बरखास्त हुयो । पलटण ने सीष हुई । फेर वारह चारण लोगां कवीत पढ़कर-ठावा ठावा आदमियां सुणायो । १२-४० मिन्ट गया महफिल बरखास्त करी ।

The Rajaji rose early in the morning and went through his daily routine. Swami Vivekanandaji had gone to the continent of America where he had preached the tenets of the Hindu religion. This was learnt from the newspapers. It was decided to write a letter to the Swami (in appreciation of his work) for which a special Durbar was to be held today at 10. Invitations

were issued to the general public. The *charans*, *Raw Ranas* who had come to receive their customary stipends, were also invited. The Sriji Hazur put on a rose coloured silk dress with a white *Ekka* and started in a procession for the *Dewan Khana*, (the venue of the meeting has since been donated, by Raja Sardar Singhji Bahadur, the great grandson of Maharaja Ajit Singhji to the Ramakrishna Mission, which at present houses the Vivekananda Smiriti Mandir—the Mission's branch at Khetri—Author) with *Chaniwars* and *morchhal* (the royal insignia). A unit of the army with their band gave a salute to the Raja, after which the Rajaji took his seat on the throne. The draft of the letter which was to be sent to Swamiji was read by Munshi Jagmohanlal to the audience. After the reading was over, songs were sung by the court musicians. At noon, the Durbar was dissolved, and the Army unit was dismissed. At the end, the State *charans* and *Bahats* read their poems suited to the occasion, which were heard by all present. At 12.40, the meeting dispersed.

Here is the letter which was sent to the Swami on this occasion :

Khetri,  
Dt/- 4th March 1895.

My Dear Swamiji,

As the head of this Durbar (a formal state assemblage) held today for this special purpose, I have much pleasure in conveying to you, in my own name and that of my subjects, the heart-felt thanks of this State for your worthy representation of Hinduism at the Parliament of Religions, held at Chicago, in America.

I do not think the general principles of Hinduism could be expressed more accurately and clearly in English than what you have done, with all the restrictions

imposed by the very natural shortcomings of language itself.

The influence of your speech and behaviour in foreign lands, has not only spread admiration among men of different countries and different religions, but has also served to familiarise you with them, to help in the furtherance of your unselfish cause. This is very highly and inexpressibly appreciated by us all, and we should feel to be failing in our duty, were I not to write to you formally at least these few lines, expressing our sincere gratitude for all the trouble you have taken in going to foreign countries, and to expound in the American Parliament of Religions the truths of our ancient religion, which we ever hold so dear. It is certainly applicable to the pride of India that it has been fortunate in possessing the privilege of having secured so able a representative as yourself.

Thanks are also due to those noble souls whose efforts succeeded in organizing the Parliament of Religions, and who accorded to you a very enthusiastic reception. As you were quite a foreigner in that continent, their kind treatment of you is due to their love of the several qualifications you possess, and this speaks highly of their noble nature.

I herewith enclose twenty printed copies of this letter, and have to request that, keeping this one with yourself, you will kindly distribute the other copies among your friends.

With best regards,  
I remain,  
Your very sincerely,  
Raja Ajit Singh Bahadur  
of Khetri.

From a minute study of this letter, it will be seen that it was not meant to have the usual informal tone but was obviously written with the set purpose of publicizing its contents. This letter contains everything that the Swami wanted his friends to do —to give him a representative character and thank his American friends who had helped him. For that reason, the Maharaja sent twenty printed copies along with the original with a request to the Swami to retain the original and distribute the copies amongst his friends. It may further be noted that though democratic institutions had not come into existence in Rajputana in those days, the Maharaja sent this letter not in his individual capacity, or in his capacity as Ruler of his State, but as the President (head) of the meeting (Durbar) specially held for the purpose.

Near about that time some friends in Calcutta and Madras also held similar meetings wherein resolutions were passed recognising the representative character of the Swami and thanking his American friends, who had helped him, which were duly despatched to America.

The Swami, on receipt of the Maharaja's letter, was overwhelmed with gratitude, and wrote a very long letter embodying his philosophic ideas as well as his advice to him:

'Whenever virtue subsides, and wickedness raises its head, I manifest Myself to restore the glory of religion'—are the words, noble Prince, of the Eternal One, in the holy *Gita* striking the keynote of the pulsating ebb and flow of the spiritual energy in the universe.

These changes are manifesting themselves again and again in rhythms peculiar to themselves, and like every other tremendous change though affecting, more or less, every particle within their sphere of action, they show

their effects more intensely upon those particles which are naturally susceptible to their power.

As in a universal sense, the primal state is a state of sameness of the qualitative forces—a disturbance of this equilibrium and all succeeding struggles to regain it, composing what we call the manifestation of nature, this universe, which state of things remains as long as the primitive sameness is not reached—so, in a restricted sense on our own earth, differentiation and its inevitable counterpart, this struggle towards homogeneity, must remain as long as the human race shall remain as such, creating strongly marked peculiarities between ethnic divisions, sub-races and even down to individuals in all parts of the world.

In this world of impartial division and balance, therefore, each nation represents, as it were, a wonderful dynamo for the storage and distribution of a particular species of energy, and amidst all other possessions that particular property shines forth as the special characteristic of that race. And as any upheaval in any particular part of human nature, though affecting others more or less, stirs to its very depth that nation of which it is a special characteristic, and from which as a centre it generally starts, so any commotion in the religious world is sure to produce momentous changes in India, that land which again and again has had to furnish the centre of the widespread religious upheavals, for, above all, India is the land of religion.

Each man calls that alone real which helps him to realise his ideal. To the worldly-minded, everything that can be converted into money is real, that which cannot be so converted is unreal. To the man of a domineering

spirit, anything that will conduce to his ambition of ruling over his fellow-men is real—the rest is naught, and man finds nothing in that which does not echo back the heart-beats of his special love in life.

Those whose only aim is to barter the energies of life for gold, or name, or any other enjoyment; those to whom the tramp of embattled cohorts is the only manifestation of power; those to whom the enjoyments of the senses are the only bliss that life can give—to them, India will ever appear as an immense desert whose every blast is deadly to the development of life, as it is known by them.

But to those whose thirst for life has been quenched for ever by drinking from the stream of immortality that flows from far away beyond the world of the senses, whose souls have cast away, as a serpent, their scales, the three-fold bondages of lust, gold and fame, who, from their height of calmness, look with love and complacence upon the petty quarrels and jealousies and fights for little gilded puff-balls, filled with dust, called "enjoyment" by those under a sense-bondage, to those whose accumulated force of past good deeds has caused the scales of ignorance to fall off from their eyes, making them see through the vanity of name and form—to such wheresoever they be, India, the motherland and eternal mine of spirituality, stands transfigured, a beacon of hope to every one in search of Him who is the only real Existence in a universe of vanishing shadows.

The majority of mankind can only understand power when it is presented to them in a concrete form, fitted to their perceptions. To them, rush and excitement of war, with its power and spell, is something very tangible, and any manifestation of life that does not come like a

whirlwind, bearing down everything before it, is to them as death. And India, for centuries at the feet of foreign conquerors, without any idea or hope of resistance, without the least solidarity among its masses, without the least idea of patriotism, must needs appear to such, as a land of rotten bones, a lifeless putrescent mass.

It is said—the fittest alone survive. How is it, then, that this most unfitted of all races, according to commonly accepted ideas, could bear the most awful misfortunes that ever befell a race and yet not show the least signs of decay ? How is it that, while the multiplying powers of the so-called vigorous and active races are dwindling every day, the immoral (?) Hindu shows a power of increase beyond them all ? Great laurels are due, no doubt, to those who can deluge the world with blood at a moment's notice; great indeed is the glory of those who, to keep up a population of a few millions in plenty, have to starve half the population of the earth, but is no credit due to those who can keep hundreds of millions in peace and plenty, without snatching the bread from the mouth of any one else ? Is there no power displayed in bringing up and guiding the destinies of countless millions of human beings, through hundreds of centuries, without the least violence to others ?

The mythologies of all ancient races supply us with fables of heroes whose life was concentrated in a certain small portion of their bodies and until that was touched they remained invulnerable. It seems as if each nation also has such a peculiar centre of life, and so long as that remains untouched, no amount of misery and misfortune can destroy it.

In religion lies the vitality of India, and so long as

the Hindu race do not forget the great inheritance of their forefathers, there is no power on earth to destroy them.

Nowadays everybody blames those who constantly look back to their past. It is said that so much looking back to the past is the cause of all India's woes. To me, on the contrary, it seems that the opposite is true. So long as they forgot the past, the Hindu nation remained in a state of stupor, and as soon as they have begun to look into their past, there is on every side a fresh manifestation of life. It is out of this past that the future has to be moulded, this past will become the future.

The more, therefore, the Hindus study the past, the more glorious will be their future, and whoever tries to bring the past to the door of every one, is a great benefactor to his nation. The degeneration of India came not because the laws and customs of the ancients were bad, but because they were not allowed to be carried to their legitimate conclusions.

Every critical student knows that the social laws of India have always been subject to great periodic changes. At their inception, these laws were the embodiment of a gigantic plan, which was to unfold itself slowly through time. The great seers of ancient India saw so far ahead of their time that the world has to wait centuries yet to appreciate their wisdom, and it is this very inability, on the part of their own descendants, to appreciate the full scope of this wonderful plan, that is the one and only cause of the degeneration of India.

Ancient India had for centuries been the battlefield

for the ambitious projects of two of her foremost classes—the Brahmins and the Kshatriyas.

On the one hand, the priesthood stood between the lawless social tyranny of the princes over the masses, whom the Kshatriyas declared to be their legal food. On the other hand, the Kshatriyas' power was the one potent force which struggled with any success against the spiritual tyranny of the priesthood, and the ever-increasing change of ceremonials, which they were forging to bind down the people with.

The tug of war began in the earliest period of the history of our race, and throughout the *Shrutis* it can be distinctly traced. A momentary lull came when Sri Krishna, leading the faction of Kshatriya power and of *Jnana*, showed the way to reconciliation. The result was the teachings of the *Gita*—the essence of philosophy, of liberality, of religion. Yet the causes were there, and the effect must follow.

The ambition of these two classes to be the masters of the poor and ignorant was there and the strife once more became fierce. The meagre literature that has come down to us from that period brings to us but faint echoes of that mighty past strife, but at last it broke out as a victory for the Kshatriyas, a victory for *Jnana*, for liberty—and ceremonial had to go down, much of it for ever. This upheaval was what is known as the Buddhistic reformation. On the religious side, it represented freedom from ceremonial, on the political side, overthrowal of the priesthood by the Kshatriyas.

It is a significant fact that the two greatest men ancient India produced, were both Kshatriyas—Krishna

## THE NEED FOR CREDENTIALS

111

and Buddha—and still more significant is the fact that both of these God-men threw open the door of knowledge to every one, irrespective of birth or sex.

In spite of its wonderful moral strength, Buddhism was extremely iconoclastic, and much of its force being spent in merely negative attempts, it had to die out in the land of its birth, and what remained of it became full of superstitions and ceremonials, a hundred times cruder than those it was intended to suppress. Although it partially succeeded in putting down the animal sacrifices of the *Vedas*, it filled the land with temples, images, symbols, and bones of saints.

Above all, in the medley of Aryans, Mongols, and aborigines which it created, it unconsciously led the way to some of the hideous *Vamacharas*. This was especially the reason why this travesty of the teaching of the great Master had to be driven out of India by Sri Shankara and his band of *Sannyasins*.

Thus, even the current of life, set in motion by the greatest soul that ever wore a human form, the Bhagavan Buddha himself, became a miasmatic pool, and India had to wait for centuries until Shankara arose, followed in quick succession by Ramanuja and Madhva.

By this time, an entirely new chapter had opened in the history of India. The ancient Kshatriyas and the Brahmins had disappeared. The land between the Himalayas and the Vindhyas, the home of the Aryas, the land which gave birth to Krishna and Buddha, the cradle of great *Rajarshis* and *Brahmarshis*, became silent, and from the very further end of the Indian Peninsula, from races alien in speech and form, from families claiming descent

from the ancient *Brahmins* came the reaction against the corrupted Buddhism.

What had become of the Brahmins and Kshatriyas of Aryavarta ? They had entirely disappeared, except here and there a few mongrel clans claiming to be Brahmins and Kshatriyas and in spite of their inflated, self-laudatory assertions, that the whole world ought to learn from एतद्शश्रेष्ठस्य सकासाद्वाजन्मनः they had to sit in sackcloth and ashes, in all humility, to learn at the feet of the Southerners. The result was the bringing back of the *Vedas* to India—a revival of Vedanta, such as India never before had seen; even the householders began to study the *Aranyakas*.

In the Buddhistic movement, the Kshatriyas were the real leaders, and whole masses of them became Buddhists. In the zeal of reform and conversion, the popular dialects had been almost exclusively cultivated, to the neglect of Sanskrit, and the larger portion of Kshatriyas had become disjointed from the Vedic literature and Sanskrit learning. Thus this wave of reform, which came from the South, benefited to a certain extent the priesthood, and the priests only. For the rest, Indian's millions, it forged more chains than they had ever known before.

The Kshatriyas have always been the backbone of India, so also they had been the supporters of science and liberty, and their voices had rung again and again to clear the land from superstitions; and throughout the history of India they ever formed the invulnerable barrier to aggressive priestly tyranny.

When the greater part of their number sank into ignorance, and another portion mixed their blood with

savages from Central Asia and lent their swords to establish the rules of priests in India, her cup became full to the brim, and down sank the land of Bharata, not to rise again, until the Kshatriya rouses himself, and making himself free, strikes the chains from the feet of the rest. Priestcraft is the bane of India. Can man degrade his brother, and himself escape degradation ?

Know, Rajaji, the greatest of all truths, discovered by your ancestors, is that the universe is one. Can one injure any one without injuring himself ? The mass of Brahmin and Kshatriya tyranny has recoiled upon their own heads with compound interest, and a thousand years of slavery and degradation is what the inexorable law of Karma is visiting upon them.

This is what one of your ancestors said : "Even in this life, they have conquered relativity whose mind is fixed in sameness"—one who is believed to be God incarnate. We all believe it. Are his words then vain, and without meaning ? If not, and we know they are not, any attempt against this perfect equality of all creation, irrespective of birth, sex, or even qualification, is a terrible mistake, and no one can be saved until he has attained to this idea of sameness.

Follow, therefore, noble Prince, the teachings of the Vedanta, not as explained by this or that commentator, but as the Lord within you understands them. Above all, follow this great doctrine of sameness in all things, through all beings, seeing the same God in all.

This is the way to freedom; inequality, the way to bondage. No man and no nation can attempt to gain

physical freedom without physical equality, and mental freedom without mental equality.

Ignorance, inequality, and desire, are the three causes of human misery, and each follows the other in inevitable union. Why should a man think himself above any other man, or even an animal ? It is the same throughout.

'Thou art the man, Thou the woman,  
Thou art the young man,  
Thou the young woman.'

Many will say, 'That is all right for the *Sannyasins*, but we are householders'. No doubt, a householder having many other duties to perform, cannot as fully attain to this sameness; yet this should be also their ideal, for it is the ideal of all societies, of all mankind, all animals, and all nature, to attain to this sameness. But alas ! they think inequality is the way to attain equality, as if they could come to right by doing wrong.

This is the bane of human nature, the curse upon mankind, the root of all misery—this inequality. This is the source of all bondage, physical, mental, and spiritual.

सर्वं पश्यन् हि सर्वत्र समवस्थितमीखरम्  
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

'Since seeing the Lord equally existent everywhere, he injures not Self by self, and so goes to the Highest Goal.'

This one saying contains, in a few words, the universal way to salvation.

You Rajputs have been the glories of ancient India. With your degradation came national decay, and India can only be raised if the descendants of the Kshatriyas cooperate with the descendants of the Brahmins, not to share the spoils of self and power, but to help the weak, to enlighten the ignorant, and to restore the lost glory of the holy land of their forefathers.

And who can say but that the time is propitious ? Once more the wheel is turning up, once more vibrations have been set in motion from India, which are destined at no distant day to reach the farthest limits of the earth. One voice has spoken, whose echoes are rolling on and gathering strength every day, a voice even mightier than those which have preceded it, for it is the summation of them all. Once more the voice that spoke to the sages on the banks of the Sarasvati, the voice whose echoes reverberated from peak to peak of the "Father of Mountains", and descended upon the plains through Krishna, Buddha, and Chaitanya, in all-carrying floods, has spoken again. Once more the doors have opened. Enter ye into the realms of light, the gates have been opened wide once more.

And you, my beloved Prince—you the scion of a race who are the living pillars upon which rests the religion eternal, its sworn defenders and helpers, the descendants of Rama and Krishna, will you remain outside ? I know this cannot be. Yours, I am sure, will be the first hand that will be stretched forth to help religion once more. And when I think of you, Raja Ajit Singh, one in whom the well-known scientific attainments of your house have been joined to a purity of character of which a saint ought to be proud, to an unbounded love for humanity. I cannot help believing in the glorious renaissance of the

religion eternal, when such hands are willing to rebuild it again.

May the blessings of Ramakrishna be on you and yours for ever and ever, and that you may live long for the good of many, and for the spread of truth is the constant prayer of—

VIVEKANANDA.

—)o(—

Varanasi  
The 10th Oct. 1897.

My dear Saratchandrananda 36

I enclose all my letter  
only - and those of H. as  
reduced by you. I will come down  
this week to Ramakrishna. Then  
to - Joras - then to Kanchi  
 whence to - Kathiawad & Kutch then  
 to Rajputana. It will take about  
 a month to reach Khetri.

The Calcutta address will be ready  
 in time - Settlers promised the Bombay  
 one - you see him or write him about it  
 and the Madras one will also be ready.  
 Write to Swami Brahmananda  
 at the matha - & send you a copy  
 of the address from Calcutta by our  
 Bombay address. Write also to Nasirji  
 to be ready in time.

I need not say how proud I feel  
 of the Rajah's success. I told him  
 years ago that he and I are both  
 born to do great things and this is only  
 the beginning. May all blessings  
 attend him & his.

How

Certain men are born in certain bodies  
 to perform certain actions in certain acts.  
 Sita, Rama and myself are three such  
 souls - born to keep each other in a big  
 work for the good of mankind. I could  
 not but love him, neither can he help loving  
 me. This is of the past birth. We are  
 as infallible and compliment - He was rather  
 diffident of his powers now he will have  
to believe in himself 'Lord be thanked and  
 out of this great things will come.'

Remain, true as steel, good as gold as  
 you are and ready for every thing, and  
 above all have faith in that man Raja  
 Singh, that he is born for great things  
 Do not lose your faith, if you find  
 him make mistakes. You ought to  
 remember a raja is not going to be  
 an ascetic. The first duty is faith  
in the leader. He is destined to be a  
 great leader of our race. Have faith  
 in this. You do not know yet what  
 is in that man - with all his faults -  
 the Lord has shown it - time, and you  
 will see it - by & by.

yours with blessings  
 Vivekananda

## VII

### The Friendship Consolidated

ALTHOUGH Swami Vivekananda played St. Paul to Sri Rama-krishna's Jesus Christ, he himself could not have fulfilled his Mission without his own St. Paul which he found in Maharaja Ajit Singh. In fact in one of his letters to Munshi Jagmohanlal the Swami said : 'I had told him years ago that he (Maharaja Ajit Singh) and I (Swami Vivekananda) are both born to do great things and this is only the beginning. Below is given the letter in full :

Murree  
*the 11th Oct. 1897.*

My dear Jagmohanlal

I received all your letters duly—and those of H. H. as redirected by you. I will come down this week to Rawalpindi. Thence to Jumoo—, thence to Karachi whence to Kathiawad and Kuch, then to Rajputana. It will take about a month to reach Khetri.

The Calcutta address will be ready in time, Set (Sic) has promised the Bombay one—you see him or write him to do it and the Madras one will also be ready. Write to Swami Brahmananda

at the Math—to send you a copy of the address from Calcutta to your Bombay address. Write also to Alasingha to be ready in time.

I need not say how proud I feel of the Raja's success. I told him years ago that he and I are both born to do great things and this is only the beginning. May all blessings attend him and his.

Certain men are born in certain periods to perform certain actions in combination. Ajit Singh and myself—are two souls—born to help each other in a big work for the good of mankind. I could not but love him, neither can he help loving me. This is of the past birth. We are as supplement and complement. He was rather diffident of his powers, now *he will have to believe in himself*. Lord be thanked and out of this great things will come. Remain true as steel, good as gold as you are and ready for everything, and above all *have faith in* that man Ajit Singh, that he is born for great things. Do not loose your faith, if you find him make mistakes. You ought to remember a Raja is not going to be an ascetic. *The first duty is faith in the Leader*. He is determined to be a great leader of our race. Have faith in this. You do not know yet what is in that man—with

all his faults. The Lord has shown it to me, and you will see it by and by.

Yours with blessings,

VIVEKANANDA

*P.S.*—Leave words when you start for Bombay to somebody to take care of 3 *Sanyasis* I am sending to Jaypore. Give them food and a good lodging. They will be there till I come. They are good fellows. Innocent, not learned. They belong to me and one is my *Gurubhai*—if they like, take them to Khetri where I will come soon. I am travelling now quietly. I will not even lecture much this year. I have no more faith in all this noise and humbug which brings no practical good. I must make a silent attempt to start my institution in Calcutta, for that I am going to visit different centres quietly to collect funds.

Yours

V.

The Calcutta address, to which the Swami refers, was given by the Ramakrishna Mission, Calcutta, to Maharaja Ajit Singh on his return from his successful European tour in 1897. The Maharaja was invited to attend Queen Victoria's Diamond Jubilee celebrations, for which he went to England along with other Ruling Princes and Chiefs of Rajputana. On his way back, he also visited Germany, France, and Italy. His brilliance and sterling qualities made a deep impression on Englishmen and women then

prominent in public life, and especially on Queen Victoria, who honoured him by presenting him with a diamond-studded sword. His visit to England was a great success and the Swami, as an intimate friend of the Raja, was naturally thrilled over his success and the honour conferred upon him. He decided to present an address to the Raja on behalf of the Ramakrishna Mission and persuaded his friends, as well as those of the Raja in Bombay and Madras, to present similar addresses, as is evident from the letter reproduced earlier. The address of the Ramakrishna Mission along with those of others were duly presented to the Raja on the 12th December, 1897, at a Durbar, which has been very faithfully described by Swami Sadananda in the *Brahmavadin*, an organ of the Ramakrishna Mission that was being published from Almora.

Most unfortunately, the address which was presented to the Maharaja by the Ramakrishna Mission could not be found in the archives of Khetri State, nor is any copy available in the old records of the Mission. But we get a glimpse of the address and as to the time and attention that was bestowed on its preparation by Swami Vivekananda himself from his letter to Swami Brahmananda on the 10th October, 1897. This is what the Swami wrote :

Dear Rakhal

Reached Murree from Kashmere in the evening of the day before yesterday. Everybody had an enjoyable time of it, only Krishnalal and Gupta suffered now and then from fever, which, however, was but slight. This Address is to be sent to the Raja of Khetri. (Perhaps the Swami sent a draft of the address along with this letter—Author). Have it *printed in gilt etc.* The Raja is expected at Bombay about the 21st or 22nd of October. None of us is staying at Bombay at present, if there be any, send him a copy so that he may present the same to

the Raja on board the ship, or somewhere in the city of Bombay. Send the superior copy to Khetri. Have this passed in a meeting, and if any change is needed, no harm. Then sign it, all of you, only leaving a blank for my name, and I shall sign it on going to Khetri. Let no pains be spared in this.....

Yours etc.

VIVEKANANDA.

Rakhal Maharaj (Swami Brahmananda) sent the address, as requested by the Swami to Munshi Jagmohanlal, as we gather from a letter written from Almbazar Math, Calcutta, on the 30th October, 1897, and which is reproduced below. This is one of the new finds and though this letter most unfortunately does not bear Swami Brahmananda's signature, it is clear from the contents as well as from the handwriting that it was written by Swami Brahmananda, and he seems to have forgotten to sign it. There are other letters duly signed by Swami Brahmananda of which photostats are in my possession. A photostat of this letter also has been taken. From a simple comparison it would be clear that this letter, too, was written by Swami Brahmananda. When as per directions of the Swami as given in his letter dated the 10th October 1892 quoted above, he, after having the address 'printed in gilt' and having got the same 'passed in a meeting' and 'signed by all of them' sent the address to Khetri with the following as a covering letter. Here is the letter :

Calcutta,  
Alambazar Math,  
30th Octr. '97.

My dear Jagmohanlalji,

I sent an address to His Highness per book-post in your name and trust that it will reach

you safely. The address has been given by 'The Ramakrishna Mission' to the Maharaja. Please hand it over to him and oblige.

I sent before this another copy of the same to Bombay but as I think it was sent a little late I do not know whether it has reached you. Will you please inform of its arrival. I hope you are all well. How is Maharaja. Tender him our love and blessings.

Yours sincerely,

How anxious the Swami was to have this address presented to the Maharaja in Bombay, just after his landing on the Indian soil, is clear from the Postscript to the letters to Swami Ramkrishnanda and Swami Brahmananda from Srinagar (Kashmir) on the 30th September, 1897, wherein he says : 'The Maharaja of Khetri is reaching Bombay on the 10th October. Don't forget to present him an address of welcome'. According to the original schedule, the Maharaja was to have landed at Bombay on the 10th October 1897, but he was delayed and actually arrived in Khetri on 6th November, 1897.

From subsequent events also, it appears that this address could not be presented to the Raja on his arrival in Bombay either 'on board the ship or somewhere in the City of Bombay', as suggested by the Swami. But this address 'printed in gilt' was presented to the Raja at Khetri on behalf of the Ramakrishna Mission, duly signed by all the members of the Mission and Swami Vivekananda, on the 12th December, 1897.

This act alone of the Swami is indicative of the esteem in which he held the Raja. In fact, the Swami had built very high hopes on him. This is how he refers to the young ruler in one of his letters to Sister Nivedita, written from Almora on the 23rd July, 1897, when the Raja was in England. After narrating his scheme of work in India and England, he goes on to say :

I entirely agree with you that the work in England will look up when I am there. But all the same it is not proper to leave India before the machine is moving at some rate, and I am sure that there are many to guide it in my absence. That will be done in a few months, "God willing", as the Musalmans say. *One of my best workers* is now in England, the Raja of Khetri. I expect him soon in India and he will be of great service to me no doubt .....

So far as it has been ascertained, this was the only address ever presented to anyone not belonging to the order of the Mission either during the life-time of Swami Vivekananda or thereafter. This is how the incident has been reported by Swami Sadananda to the Brahnavadins on the 12th December, 1897 :

His Highness the Raja of Khetri ordered all the necessary and convenient arrangements on the way from Khetri to Jeypore, and himself drove a distance of twelve miles to receive the Swami. The whole town of Khetri was filled with joy and enthusiasm. The citizens arranged for a grand dinner and brilliant illumination and fire works in honour of His Highness' successful return from his travels in England and on the continent, as well as for the advent of Swamiji, whose arrival on such an occasion was looked upon as a godsend, and doubled the enthusiasm in the hearts of the whole public. His Highness and the Swami were presented with addresses to which were given suitable replies.

'On the eleventh of December 1897 there was an assemblage in the school premises where both the Raja and the Swami were given numerous addresses from different committees. The Ramakrishna Mission, Calcutta, the Education Department, Khetri, and the Local Young Men's Debating Club, were among those who presented addresses to the Raja. Then, after many short poems, some of them especially composed in honour of the Raja, had been recited by the young boys of the School, Swamiji distributed the prizes to the meritorious students at the request of the President, the Raja. The School authorities had thought it fit to avail themselves of this opportunity for their annual prize distribution. The Rajaji made a brief reply to the addresses presented to him, thanking especially the Ramkrishna Mission, for the Chief of the Mission was present there..... Afterwards, Swamiji delivered a brief speech with his usual fluency, in which he thanked the Raja and spoke of him highly, saying that what little he had done for the improvement of India would not have been done if he had not met him. He then compared the Western and the Eastern ideals of education and said that while the ideal of the former was worldly enjoyment, that of the latter was renunciation. He advised the young men of Khetri to stick to the Eastern ideal and not to get dizzy by the glamour of Western ideals. Education, he said, was the bringing out of the divinity which was already in man, and so in educating the children we should have abundant faith in the child; we must believe that every child is a reservoir of infinite Divine power, and we must try to rouse that sleeping Brahman within him. The next point we should remember in educating the children, he said, is that we should encourage originality of thought in them. The want of this, he pointed out, was the cause of the present

degraded state of India. "None can educate another" he said. "The boy educates himself, the teacher only helps the growth which is always of its own nature". If the children be educated in the way he suggested, they would become men and would be able to solve their own problems in the struggle of life. Then, after a vote of thanks to the Chair, the meeting dispersed.

'At the reception, the people of Khetri, according to custom, presented five trayloads of gold Mohurs to the Raja, but the ruler, in his turn, presented most of the gift to the educational institutions in his State. After the presentation to the Raja, all the officials and subjects present filed past Swamiji, bowed, and each presented him with two rupees. This ceremony lasted two hours. At the time of leaving Khetri, the Raja gave Swamiji three thousand rupees, which was sent to the Math in charge of Swami Sadananda and Sachidananda (Senior).

'On the 20th December, the Swami delivered a lecture on Vedantism at the Maharaja's Palace, which is beautifully situated on a hilltop, and where he stayed with his disciples. The audience consisted of the principal citizens and included some Europeans. The Swami was introduced by the Raja, who presided over the meeting. Speaking for over an hour and a half, the religious teacher was at his best. He began the lecture by comparing the two great civilizations of yore, namely, the Greek and the Aryan. He then traced the influence of Indian thought on Europe—on Pythagoras, Socrates, and Plato—on the neoplatonists, and, later on Spain, Germany, and other European countries, at different periods of history, down to our own times. He then discussed the *Vedas* and Vedic mythology, and explained the different ideas and stages of worship found therein. Behind them all was the shining idea, "That which exists is one; sages call it variously".

He said that, unlike the Greeks, the Aryans, dissatisfied with what external Nature had to teach, had gone into the inner self and solved the problem of life in the light of self-realization. Then the Swami passed on to the dualistic, qualified monistic, and the Advaitic theories, and reconciled them by saying that each one of them was like a higher step to realization, till the final evolution of Advaitism was the natural outcome, the last step being *Tattvamasi*—“Thou art That”.

‘He deplored the system of text-torturing, of which even the greatest *Bhashyakaras* were guilty. Ramanuja had distorted the Advaita texts of the *Upanishads* and Sankara had behaved in similar fashion with the *Dvaita* texts. The Swamiji regretted that in modern India : “The people are neither Hindus, nor Vedantins, they are merely don’t-touchists. The kitchen is their temple, and cooking-pots their object of worship. This state of things must go. The sooner it is given up, the better for our religion. Let the *Upanishadas* shine in their glory, and at the same time let not quarrels exist among the different sects.”

‘As the Swami was not in good health, he was exhausted at this stage of his speech and rested for half an hour, but the whole audience waited patiently during the interval to hear the rest of the lecture. Feeling refreshed as a result of the intermission, Vivekananda spoke again for another half-hour, and explained that knowledge was the finding of unity in diversity, and that the highest point in every science was reached when it found the one unity underlying all variety, and this was as true in physical science as in the spiritual realm. The Swami did not close his address without referring to the noble character of the Rajah who, as a true Kshatriya, had assisted him so materially in spreading the eternal truths of Hinduism

in the West. The lecture created a lasting impression on the people of Khetri.

‘To the Swami, work at Khetri was both a pleasure and a recreation. Besides lecturing and attending public receptions in his honour, he spent his moments of leisure riding, sight-seeing and in pleasant conversation with his companions and royal disciples.

‘On one occasion, when the Raja of Khetri and the Swami were out riding, the Swami noticed that the Raja’s hand was bleeding profusely. Apparently, the flesh was torn by a thorny branch which the Raja had held aside for the Swami to pass. When the Swami protested, the Raja laughed the matter off. “Are we not always the Defenders of the Faith, Swamiji ?” he asked. The young Raja was indeed a true Kshattriya.

‘When the time for the Swami’s departure came, the Maharaja of Khetri, loath to part from his beloved *Guru*, accompanied him as far as Jaipur (about 100 miles from Khetri). There, a meeting was held in the premises of a temple, with the Maharaja of Khetri as the president, at which Swamiji lectured to an appreciative audience of 500. At Jaipur, he asked all his disciples to return to the Math at Belur, but retained a Brahmachari, Krishnalal, as his attendant.’

In this report published in the *Brahmavadin*, Swami Sadananda throws sufficient light on the relationship which existed between the Raja and the Swami. The Swami very frankly admitted in his brief speech at Khetri that what little he had done for the improvement of India would not have been done if he had not met Raja Ajit Singh. According to this report, the Swami admits that the Raja who was a true Kshatriya had assisted him materially in

spreading the Eternal Truths of Hinduism in the West. This has obvious reference to the financial help the Raja had given to him at the time of his visit to the Parliament of Religions in Chicago. In this report we also find a reference to the gift of Rs. 3,000 to the newly started Math at Belur, not a small amount in those days, which practically served as its foundation stone.

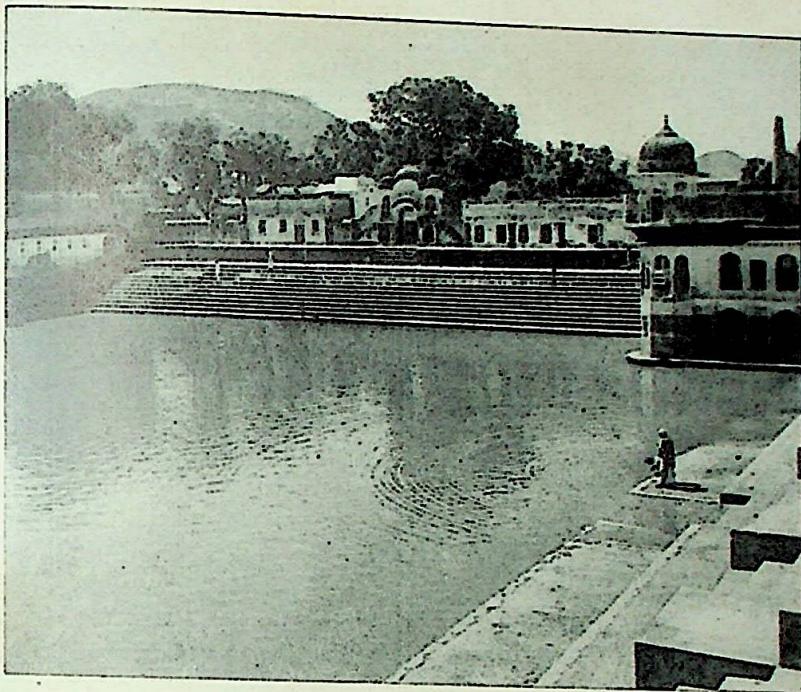
The facts mentioned above are also reported briefly in the *Waqyat Register* of the State.

ता० १२ दिसंवर सन् १८९७ ई० मीती पौह वा० ४ सं० १९५४ का  
दीतवार

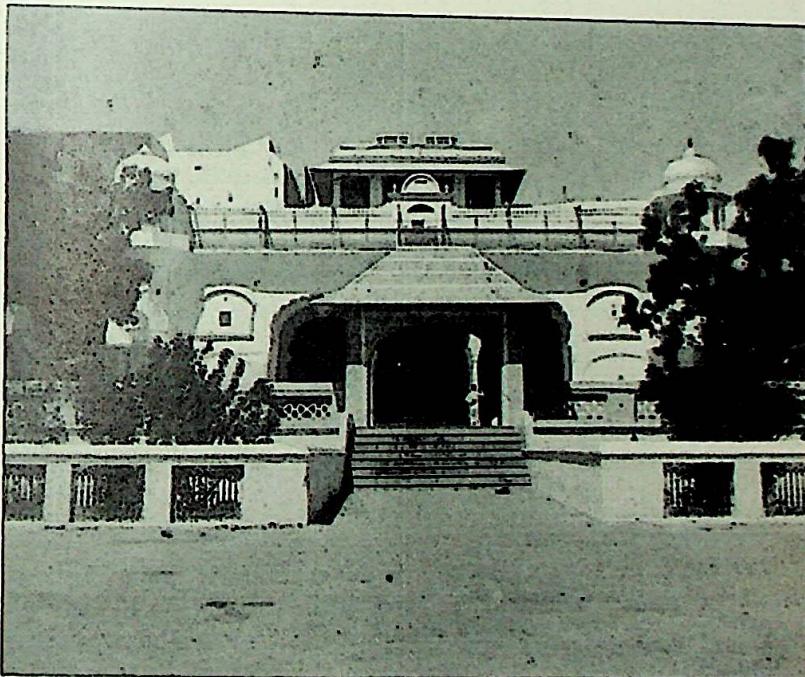
सवारी श्रीजी बहादूर दामइकबाल्हु की सफर विलायत जर्मनी फरांस इटली कर परसनता के साथ ६ नवंवर कौ खेतड़ी दाखिल हुई-तीकी बाबत जागीरदार, व बड़ी बड़ी तनखाह बालां की त्रफ से जाफत देण करार पाकर आज को दीन मुकरिर कीयो छो और स्वामी विवेकानन्दजी का आणे प्र महफिल झोण राष्यो छो सी आज बौहू दिन है।

श्री अन्नदाताजी महाराज बाद कार्वाई मामूली ९॥ वज्यां बग्गी सवार तलाव पर पधार जगा महफिल वगेरह की जो तजबीज करी गई मुलाहिजे फरमाई

१० वज्यां बग्गी सवार मय मुनसी जगमोहनलालजी स्वामी विवेकानन्दजी की पेसवाई प्रधारे-बबाई पहुंच्या-स्वामीजी पहलां से आया हुवा मौजूद छा से वां कनै पधार भेट म्हौर १ रु० ५ कीया वासे बातां होती रही ४ वज्यां स्वामीजी महाराज ने दहणी त्रफ बराबर मुनसीजी ने सामने बग्गी में सवार कर रवाना हुवा-भौभू में पहुंच्या-स्वामीजी की आरती हुई ठा० रामबक्सजी मुनसी लछमीनारायणजी वगेरह दस पांच आदमी वरीसालो पास पेसवाई बासो मौजूद छो सो साथ हुवो-सवारी बड़े मंदिर पधारी और हर जगह मोक्षो प्र स्वामीजी की आरती उत्तरती आई-मंदर का महल तालाब कानी का में स्वामीजी ने आसण पर बैठाया अदकारीजी (अधिकारीजी) मंदर कां आकर आरती उतारी व रुपया २ भेट कीया और मु० लछमीनारायणजी २ जोरजी



*Pannalal Tank at Khetri*



*Khetri Palace—since donated to R. K. Mission*

**PANNALAL TANK**—A section of the Pannalal Tank at Khetri where Swami Vivekananda was received by Raja Ajit Singh when the latter visited the place before his departure to America. Again it was at this Tank that a great reception was accorded to him on his triumphant return from America. On the latter occasion the long staircase of the Tank and the Bhopalgarh Fort in the background were profusely illuminated along with great fireworks.

**KHETRI RAJ PALACE**—Raja Ajit Singh's old Palace at Khetri which has since been donated to the Ramakrishna Mission and which now houses the Mission's Rajasthan Branch. In the throne room a full size statue of Swami Vivekananda in his meditative mood has been installed. It was in this Palace that Swamiji mostly lived as a guest of the Raja at Khetri where he gave his historic discourses and lectures.

गाणेस दारोगो वाबू जीवनदास भेट कीया फेर आप तो असनान कर पोसाष

१                    २

करी । लोग बाग महफिल में गया—७॥ बज्यां श्रीहजूर स्हाव मय स्वामीजी महाराज विवेकानन्दजी के रवाना हुवा सो आगे २ तो स्वामीजी व बांका साथ का और पांच आप पग पांवडा कंद का थाना का मंदर का म्हल का बारना से और महफिल की जगह तक कीया गया—महफिल में पधार गदी सादा पर वीराज्या स्वामीजी मय साथकां के दहणी त्रफ गलीचा पर वीराज्या—महफिल में—लोगबाग बैठ्या सो स्वामीजी की भेट माफिक तफसील करी :—

ठा० रामबक्सजी, पंडित गोपीनाथजी, जाल्मर्सिंहजी मुनसी जगमोहनजी,

साह अरजनदासजी, ठाकर चंदरसिंहजी, धाभाई रायबक्सजी, पं० कनयालालजी,

ठा० स्योर्सिंहजी, देवीसहायजीजोसी हरनाथजी बांकोटीका, करनेलजी

रघुबीरसिंहजी गुलाबखांजी हकीम अहमदअलीजी पं० लङ्घमीनारायणजी मोटका

आनंदीलालजीतहसीलदार मंगतरायजीतहसीलदार वसंतीलाल चौधरी

गंगासहायजी मोदी नारायणदासजी चौधरी पं० संकरलालजी सबलसिंहजी गुदा

पुडारादका ठाकरबसंतरायजी श्रीभाल धनजी धाभाई मुसरफांजी

हरनाथजी गो० भारतजी सलेदीजी का अलीहसनमीर सरदार अलीयां गांगजी

बड़गांवका लालजीबड़गांवकाकोबेटो कानजीमोकावत महतावधांजी

चौ० गंगासहायजी लालभगोतीलालजी भेर्जीरोवजीका भुरजीमेड्यो

जुगलकिशोर मेजरसादूलजी टकणोत श्री गोपालजी लाला बनसीधर रामलालजी

१                    १                    १                    १                    १

तष्ठतजी इन्द्रपुरका बसन्तीलाल लाला मेजर रघुवरदयाल वसेसरलालजी १ १ १  
 स्थानानजी पतरोल दीदारबक्स इन्सपेक्टर फजल रसूल षां गुलाबराय स्हा १ १ १ १  
 जीमुष चौधरी तारबाबू रहमबक्स टूटो हुसेनबलीपठाण लछमीनारायण षजांची १ १ १ १ १  
 प्रसादीमलजी देवीदयाल स्योनारायणसंगी मंगलजी पाटूको नानस्हा १ १ १ १ १  
 जोधजी बडाऊ का हवीब चोबदार महमदौ चोबदार मेदफरास महमदोनथूको १ १ १ १ १ १  
 उमर मीर बालाबक्स लाला जुवाला मुनीम कोठी रामनाथ कानुनगोवो १ १ १ १  
 सिंभुलालजी रामनारायणजी रामजीदास लाला भादरमल लाला छोटेलाल लाला १ १ १ १ १  
 चेनसुष ज्यामादार स्हापूरका भलआदमी हीरा सराफ सुखदेवस्हा १ १ १ १ १  
 हरीसिंजी सावतजी रीसालदार अम्बादत्तजी मिश्र गणेशजी स्हा जबारजी ठा० १ १ १ १ १  
 जुमरदीषां फरीद सहाजतपांजीको कीसनजी दफेदार मीरजा नबाब १ १ १  
 रामपरसाद मेजर जगमोहन १ १

नजर भेट हुई जीते कलालतां को गाणू हुवो—बाद में सब लोगां की त्रफ से मुनसी जगमोहनलालजी षडा होकर ईसपीच सुनाई कि :—

हम लोग आज अत्यन्त हर्षित हैं कि आपको कामयादी के साथ पश्चिमी जहान से भारत वरस में वापस पधारने पर जैसे षेतड़ी नरेश को पहले-पहले आपकी सेवा में एड़ेस पेस कराने का मौका मदरास में और दरसुन का मौका कलकत्ते में मिला वैसे ही हम लोग षेतड़ी निवासियों को भी आज दिन दोन्हु बातों का मौका हासिल हुवा है और ज्यादा षुसी ईस बात की है कि आज पधारना इते ही हम लोगों का निमंत्रण कुं मंजूर फरमाकर हमारे इस तकरीब

के आजके जलसे में पधारे इम लोग बहुत दिनों से आसा किये हुये थे कि कब वोह दिन उगे कि जब श्री स्वामीजी महाराज के फिर घेतड़ी ही में दरसन होयें सो धन्य है परमेश्वर की आज वोह एक मुदत से चाहा हुवा दिन उगा— हमलोग फूले नहीं समाते हैं—जब कि हम जानते हैं कि हिन्दू धरम की जय-पताका दूर-दूर मुलकों में आज तक किसी ने ऐसी नहीं लगाई और देदान्त के पराचीन सिद्धान्त वगैरह को भी जैसा नहीं जमाया औसा कि आपने धुद तकलीफ उठाकर दूर-दूर मुलकों में पधार कर किया है—आपका कभी यह मनस्या नहीं कि हिन्दू, मुसलमान व ईसाई वगैरह किसी का भी ईमान धरम बिगड़े या बदले बल्के उपदेस करते हैं इन सब मजहबों का जो एक लक्ष परमेश्वर है जिसका कुछ भी नाम लिया जावे परमेश्वर, पुदा या कुछ भी उसके मामले में किसी को भी झगड़ना नहीं चाहिये दूसरे के मजहब या फिरके की बुराई करने में अपनी बड़ाई हरगिज नहीं समझना चाहिये और इन सब मजहबों रूपी मोतियों की माला की एक नामवर डोरी जीसको परमेश्वर कहना चाहिये उस पर सबको ये के दिल होकर मजबूत रहना चाहिये ईश्तलाकात में येकसा नीयत होना कूदरतके नक्से में शामिल इसको पहचानना चाहिये— यह उपदेस आपका इस जमाने की समझ जिस तरीके से गवारा कर सकती है उनही तरीकों पर हुवा है जिसमें परमपुज्य आपके श्री गुरुमहाराज रामकृष्ण परमहंसजी के सिद्धान्त का असली अंकुर और आपका सविस्तर उपाय बड़े रूप में स्यामिल है—अमेरिका युरोप वाले इस हिन्दूस्थान को दूनीयां और दोन्यु मामलुं में भौत गीरा समझते थे अब वर अकस उसके यह सीरफ आपही की कोसीस से हुवा है कि हजारूं लायक-लायक आदमी उन देसों के इस भाँत बरसुं के मामलुं में सबसे ज्यादा तरकी कीया हुवा मानने लगे हैं आज का जलसा जो हम लोगों ने इस बात की कदर दीषलाने को कीया है ।

इसकी तवाजो को उम्मेद है कि आप कीरपा करके कवुल फरमावेंगे । परमेश्वर आपको सब तरह से आनंद में रखें—

बेतड़ी राज के जागीरदार तनषाहदार मुलाजिम यह कही—जौर दसषत लोगों का ।

ठा० रामबक्सजी पंडित गोपीनाथजी स्हा अरजनदासजी मुन्सी जगमोहनजी  
१ १ १ १

पं० कनयालालजी करनल रघुवीरसिंहजी जोसी देवीसहायजी लछमनदासजी  
१ १ १ १  
गंगासहायजी नायब आनंदीलाल तहसीलदार हण्मान तहसीलदार धाभाई हरनाथजी  
१ १ १ १

पं० लछमीनारायणजी बसंतीलाल चौधरी पं० शंकरलाल गणेस स्हा चीठानवीस  
१ १ १ १  
रामजीदास लाला मखनलाल लाला जोरावरसिंह भूरसिंह मुलकपरियो ठा० बलुरसिंह  
१ १ १ १

सलेदीजिका, बालसिंह चिराणका सांवरसिंह बड़ाऊका साढ़ुलसिंह गोपालका  
१ १ १ १

महाबक्स प्रसरामका बलासिंह गोपालका प्रतापसिंह दीका नारायणदास चौधरी  
१ १ १ १

मंगतराय तहसीलदार हरनाथसिंह बांकोटीका जोधसिंह भगोतीलाल लाला बकसीराय  
१ १ १ १ १

धीराणका, बनसीधर बसन्तराय श्रीमाल बालुसिंह कपतान हसनगली भगुतसिंह  
१ १ १ १ १

सलेदीका, गुलावेषां भादरमल श्रीमाल लछमीनारायणमीर मुन्सी-यह दसषत छा  
१ १ १

और बाद में स्वामीजी महाराज श्री विवेकानन्दजी, श्री हजुर दामयकबालहु की तारीफ में ईसपीच कही—पाछे ठा० रामबक्स सिंहजी कही...बाद श्री हजुर दामयकबालहु बहादुर ने घड़े होकर जवानमुबारिक से फरमाया ।

बाद में आप तो बीराज गया जद गायणू होकर थोड़ी देर फेर बठा से

स्वामीजी व बांका आदम्यां नै आगे कर मन्दर का पाढ़ाने जीमण की जगां पधार्या सो आप वास्ते व स्वामीजी और स्वामीजी का साथ्यां के वास्ते तीवारी मैं चौकियां लगी हुई मौजूद छी और पाटा लग्या हुआ मौजुद छा सो बीराज्या साथका लोग ढाइसैक २५० करीब पाटा पर बैठ्या और आपके नीचे गदी मोडो रह्यो बाद आघ घटा के थाल हाजर हुवा सो आरोगता रहा बाद जीमण के सबकी तरफ से ठां रामबक्सजी अत्र लगाकर फूलमाला पहराइ फेर बठा से ६ बज्यां रवाना होकर तालाब की दोकाना पर से पड़ा-पड़ा आतीसवाजी मुलाहिजे फरमाई । फेर बग्गी सवार महलां पधार्या । स्वामीजी सुषमहल डेरा मैं गया ।

रोसनी तलाब पर पड़ियांपर लेरियाधटी व बांस रोपकर दरवाजां आगे दीवा धराया गया गढ़ पर रोसनी हुई तीमें तेल मण १३॥ लाग्यो ।

ता० १३ दिसम्बर सन् १८६७ ई० मीती पौह बु० ५ सं० १६५४ का सोमवार ।

सुषमहल स्वामीजी कने पधार वांसे बातां करता रह्या ।

ता० १४ दिसम्बर सन् १८६७ ई० मीती पौह बु० ६ सं० १६५४ मंगलवार ।

स्यामकी बाग अजीत निवास पधार्या स्वामी विवेकानन्दजी साथ गया वापीस स्वामीजी के डेरे पधार्या बातां करता रह्या । ८ बज्यां महलां पधार्या ।

ता० १५ दीसम्बर सन् १८६७ ई० मीती पौह बु० ६ सं० १६५४ बुधवार ।

रात ने स्वामीजी आ गया सो सरदमहल मैं वांसे बातां होती रही । ६॥ बज्यां वह तो गया आप थाल जीमकर आराम फरमायो ।

ता० १७ दीसम्बर सन् १८६७ ई० मीती पौह बु० ८ सं० १६५४ सुकरवार ।

१॥ बज्यां मदरसा मैं पधारे स्वामीजी मौजूद छा सो सभा करी व

संकरलालजी हेडमास्टर अडेरेस दीयो वा हेडमास्टर उस्ताद लोगां स्वामीजी व श्री हजूर की तारीफ में सो स्यामील न्यारा है और आपकी थेंकर की अडेरेस दीयो—फेर बन्ध अजीत समंद पर जाकर वोह दीषायो और लकां मदरसा का आया छुट्टी रोज लाडू रूपया का दीवाया ।

२ १५

ता० १८ दीसम्बर सन् १८६७ ई० मीती पौह ब० १० सं० १६५४ का सनीवार ।

अजीत निवास बाग से ७ बज्यां वापस पधार स्वामीजी के डेरे वांसे बातां करी ।

ता० १९ दीसम्बर सन् १८६७ ई० ।

तीसरे पहर चीराणी की छुंगरी में मय स्वामीजी के पधारे—सीकार करी—घुड़दौड़ कराई ।

ता० २० दीसम्बर सन् १८६७ ई० दीतवार ।

स्वामी विवेकानन्दजी आगया वांसे टहलता-टहलता बातां होती रही फेर उप्र पधार बरामडा में बीराज्या स्वामीजी महाराज से बातां होती रही ।

७ बज्यां शाम मय स्वामीजी के रवाना होकर सुषमहल पधारे आज स्वामीजी की तरफ से धर्म बिसे की बात चीत छी सो बठे और भी लोग बाग कुरस्यां पर बैठ्या छा सो स्वामीजी धरम बिसे में ईसपीच दई ।

ता० २१ दीसम्बर सन् १८६७ ई० मीती पौह बु० १२ सं० १६५४ मंगलवार ।

४॥ बज्यां शाम मय हजूरी चेला व स्वामीजी के बग्गी सवार जैपुर नै रवाना हुवा शाम की बवाई दाषील हुवा तहसील में डेरो हुवो—स्वामीजी से बातां होती रही ।

बवाई से २२ दीसम्बर को चल कर—१ बज्यां पीथमपुरी का सर में  
पहुंचे और रात को थोई पच्चार कर थाल जीम आराम फरमाया—  
थोई से २३ दीसम्बर को ६ बजे रवाना होकर ७ बज्यां जैपुर दाषील  
हुवा।

ता० २४ दीसम्बर सन् १८६७ ई० मु० जैपुर।

स्वामीजी से बातां करी

ता० २५ व २६ दीसम्बर—साधारण राजकीय कामों में संलग्न रहे।

ता० २७ दीसम्बर सन् १८६७ ई०।

६ बज्यां गोबंददास का बगीचा में पधार्या बठे स्वामी विवेकानन्दजी की  
ईसपीच हुई।

ता० २९ दीसम्बर सन् १८६७ ई०।

स्वामीजी से बातां होती रही।

ता० १ जनवरी सन् १८६८ ई० मीती पोह मु० ७ स० १८५४ का सनीसर  
मु० जैपुर रवानगी स्वामीजी।

फेर स्वामी विवेकानन्दजी आया वांने डंडोत प्रणाम कर वांसे बातां होती  
रही। स्वामीजी आज रवाना हो छा सो वांने पूहचाबा ने ८ बज्यां बगी  
सवार कर मय मुनसी जगमोहनलालजी के ईस्टेशन पर पधारे फेर टाईम आई  
जद स्वामीजी तो रेल में सवार होकर अजमेर ने रवाना हो गया आप वापस  
डेरा पधारे।

The following is the English translation of the above :

12th December, 1897, (corresponding to Pous Badi  
4th Sambat Year 1954—Sunday).

His Highness the Maharaja Saheb returned to Khetri on the 6th November happily after his tour of England, Germany, France, and Italy. Today was fixed for giving a welcome to His Highness and for giving a dinner party in his honour by the Jagirdars and the highly paid officials of the State. Swami Vivekanandaji was also to come on this occasion and it was on his agreeing to visit the place on this date that this date was fixed. Today is that blessed day. His Highness after going through his daily routine went to the Tank at 9.30 in a Victoria just to have a look at the place, which was selected for holding the ceremony (*Mahfil*). Thereafter at 10, the Maharaja went to Babai (about 12 miles from Khetri) with Munshi Jagmohanlal to receive the Swami, who had already arrived there earlier. The Maharaja welcomed Swamiji by offering a gold Mohar and Rs. 5 in cash and talked with him at great length. At 4, the Maharaja started for Khetri in a *Baggigari* (Victoria) seating the Swami on his righthand side and Munshi Jagmohanlal in the front seat. When they reached Jojhu (outskirts of the town of Khetri), Swamiji was welcomed by offering *Arati* (the traditional way in which Hindus worship their Gods by waving lights in front) on behalf of the citizens. Thakur Rambuxji, Munshi Laxminarayanji, and others who had been waiting with a detachment of cavalry to welcome the Swami, joined the procession. On the way, Swamiji was welcomed with *Arati* at various points. Swamiji was seated in the Temple Palace facing the Tank. The *Adhikariji* (the Chief Priest of the Temple) offered *Arati* and also made a present of Rs. 20. Munshi

Laxminarayanji and Jorji, each offered Rs. 20 and Ganesh Daroga and Babu Jiwandass (a Bengali doctor) each offered a rupee. Thereafter, Maharaja Saheb took his bath and dressed while the other people went to the meeting place (*Mahfil*). Just at 7.30, His Highness left with Swamiji for the meeting place. Swamiji and his companions were in front, followed by His Highness. A red carpet was spread from the door of the Temple Palace to the meeting place. His Highness sat on a white *gaddi*, and Swamiji and his associates sat on a *galicha* (kashmiri carpet) on the right hand side. (It may be noted here, in passing that to give a seat on the right hand side of a Raja or Maharaja was regarded as a mark of the highest honour—Author).

All the people assembled took their seats and as a mark of respect the people offered Swamiji presents (in cash) as follows : Thakur Rambuxji, Pandit Gopinathji, Jalam Singhji, Munshi Jagmohanlalji, Sah Arjundasji, Thakur Chander Singhji, Dhabhai Rambuxji, Pandit Kanehyalalji, Thakur Syosinghji, Debi Sahaiji Joshi, Harnathji Bankoti, Colonel Raghbir Singhji, Gulab Khanji, Hakim Ahmed Aluji, Pandit Laxminarayanji of Kot, Anandilalji, Tahsildar, Mangahaiji Tahsildar, Hanumanbuxji Tahsildar, Basantilal Choudhury, Gangasahai Modi, Narayandassji Choudhuri, Pandit Sankarlalji, Basantraiji Shrimal, Dhanji Dhabhai, Musaraf Khanji—each Rs. 2; Sabal Singhji and Thakur Saheb of Gudha Khuda-radka each Rs. 5; Harnathji Gopalka, Bharalji Sabdijika, Alihasan Mir, Sardar Ali Khan, Gangji Baragaonka, Son of Laji Baragaonka, Kanji Mokawat, Mahtab Khanji, Choudhuri Ganga Sahaiji, Lala Bhagotilalji, Bhairji Rawjika, Moorji Mohta, Major Jugalkishanji, Saduli Takuel, Basantilal Lala, Major Raghbirdayal, Basesarlalji Shah, Nanji Patrol Didarbux Inspector, Fajal Rasul Khan, Gulab Shah,

Jisukh Choudhury, Tar Babu (Post Master), Rahambux Tunto, Hussain Ali Patham, Laxmi-narayan Khajanchi, Prasadilalji, Debidayalji Syonarayan Sanji, Mangalji Khatuko, Nanu Sah, Jodhi Barauka, Habib Chobdar, Mohamed Chobdar, Medu Pharas, Mahamed Nathuka, Umar Mir, Balabux Lala, Jwala Munim Koth, Ramnath Kanungo, Shambulalji, Ramnarayanji, Ramji Dass Lala, Bhadermal Lala, Chhoblal Lala, Chainsukh Jamadar, Hira Saraf, Sukhdeo Sah, Hari Singhji, Sanwatiji Risaldar, Ambaduttji Mishra, Ganeshji Sah, Jawarji Takur, Jumandi Khan, Farid Sahajat Khanji, Kishanji Defedar, Mirja Nabab, Major Ramprasad, Jagmohan, each Re. 1 and Gentlemen of Sahapura Rs. 19—Total Rs. 148.

(Cash in the hands of laymen on those days was a rare privilege. Besides, the value of a rupee at that time was more than Rs. 30 of the present day. It is not the value of the present that is to be considered, but the feeling of respect people exhibited for Swamiji. Moreover, according to tradition Rs. 2 and Re. 1 were the highest presents in cash that used to be offered even to the Maharaja of Jeypore —Author).

While the people were presenting their offering to Swamiji there was music by the Kalawants (Court Musician,) Thereafter Munshi Jagmohanlal stood up and delivered the following address :

We, (the people of Khetri) are, indeed very glad today that as the Maharaja of Khetri had the first proud privilege of having an address presented to your holiness at Madras after your triumphant return from the Western world and of having your *Darshan* in Calcutta, similarly, we, the people of Khetri had both privileges today—namely that of having your *Darshan* and also of presenting an

address to you in person. We are all the more happy that you so kindly accepted our invitation and graced us with your presence at this Meeting (*Jalsa*). We had been waiting for a long time for the privilege of your *Darshan* in Khetri itself. So, thanks to the Almighty, that day has come at last. Indeed our joy knows no bounds. We know that none before you ever carried the victorious banner of the Hindu religion to far-off countries as you have done by taking so much trouble. It has never been your desire that the Hindus, Muslims or Christians should swerve from their ways of convictions. That is to say, each one of them should follow his own religion and not change it. On the other hand, it has been your teaching that the final goal of all these religions is the attainment of God, by whatever name you may call Him—Parmeshwar, Khuda, God or by any other name. Nobody should quarrel in matters relating to God. None should think that by deprecating the religions of others one would be raising his own religion in the estimation of others. God is the pervading link amongst all these religions like the thread in a garland of pearls and everybody should put his reliance on Him (Cf. What he said in one of his lectures at the Parliament of Religions "To tell of One who had said of them all, not that one or another was true, in this or that respect, or for this or that reason, but that 'All these are threaded upon Me, as pearls upon a string'—Author). Everybody should try to recognize this truth pervading the whole universe. You have tried to preach this truth to the people in the very way in which it is understandable nowadays, and, thereby you have tried to inculcate the underlying teachings of your highly respected Guru Maharaj Swami Ramakrishna Paramhansa. You have in your own peculiar way dilated upon and expounded the teachings of your Guru Maharaja so that it could be easily understood by the people. The people of Europe and America

always regarded India as a very backward country in matters both wordly and religious. But it was simply due to your sincere efforts that now thousands and thousands of the educated people of these countries have come to believe that in both these matters India leads. We have held this *Jalsa* (Meeting) today just to express our gratitude and feeling of respect for you for all what you have done and we are sure, you in your magnanimity will accept our humble tribute. May God bless you and ever keep you happy and joyous.

We, are, yours,  
 Jagirdars, Officials and Citizens  
 of Khetri.

The following persons had put their signature to the above address :

Thakur Rambuxji, Pandit Gopinathji, Saha Arjundasji, Munshi Jagmohanlalji, Pt. Kanehyalalji, Colonel Raghubir Singhji, Joshi Debi Sahaiji, Lakshmandasji, Ganga Sahaji Nayab, Anandilal Tahsildar, Hanuman Tahsildar, Dhabhai Haranathji, Pt. Laxminarayanji, Basantilal Chowdhury, Pt. Sankeralal, Ganesh Sah-chithanavis, Ramjidas Lala, Makhanlal Lala, Jorawar Singh, Bhursing Mulpuriya, Thakur Balutsingh, Saledijika, Balsingh Chairanka, Sanwatsingh Barawka, Sardul Singh Gopalka, Mahabux Parasramka, Balsingh Gopalka, Pratapsingh Bika, Narayandas Choudhury, Mangatrai Tahsildar, Harnathsingh Bankotika, Jodhsingh, Bhagotilal Lala, Bakshiram Chiranaka, Banshidhar, Basantrai Srimal, Balu Singh, Capt. Hasanali, Bhagatsingh Saledika, Gulab Khan, Bhadermal Srimal, Laxminarayan Mir Munsi.

Thereafter, Swamiji delivered a speech eulogizing the Maharaja (to which Swami Sadananda refers in the *Brahmabardin* as also in his letter addressed to Swami Brahmananda) which was followed by Thakur Rambux Singh. Whereafter His Highness replied in suitable words. Thereafter, His Highness took his seat and the whole audience was entertained with vocal music.

After that, keeping the Swamiji and his men in front, he reached the place behind the temple where arrangements were made for the dinner. There *Patas* and *Chowkis* (a stool and a low dining table) were spread and all the guests took their seats.

(The Swami was so impressed with this system of dining of which he had experience from before during his earlier visit to Khetri that he commended it to his followers, in his famous policy-making letter for the guidance of members of the order which he wrote from Ready in America on the 27th April, 1896. In fact this system is since being followed by the members of the Ramakrishna Order. This is what he wrote in the above letter. "There should be fixed hours for meals. Every one must have a seat and a low dining table. He will sit on the former and put his plate on the latter, as is the custom in Rajputana". —Author)

There were in all about 250 guests. His Highness was seated on a *Guddie*, and the Swami and his friends sat on a *Galicha*; while the Maharaja and the Swami gossiped, music was being played. After about half an hour, dinner was served. After the dinner was over, Thakur Rambuxji garlanded the Swamiji by smearing him with *Atar* (Indian perfume). They started from the place at 8, witnessed the fireworks from the shops of the Tank and left in a *Baggigari*

for the Palace. Swamiji was accommodated in Sukhmahal (Maharaja's own residential Palace). The whole tank was lighted with earthen lamps. The lamps were placed on the stairs of the Tank in wavelike fashion and on bamboo arches made in the door-ways. The whole of Bhopalgarha (the ancient Fort) was also lighted, where about 13 maunds 30 seers of oil was consumed.

13th December, 1897, corresponding to Pous B. 5 S. Y. 1954—Monday.

His Highness went to Sukhmahal and talked with Swamiji at length.

14th December, 1897, corresponding to Pous B. 6 S. Y. 1954—Tuesday.

His Highness went to Ajit Niwas Bag Gardens in the evening with Swamiji. On his return he went to see Swamiji at his Camp at Sukhmahal, where they talked for some time. At 8, His Highness returned to his Palace.

15th December, 1897, corresponding to Pous B. 6 S. Y. 1954—Wednesday.

Swamiji came at night. Both of them chatted in the Sarad Mahal (Cool Palace). At 9.30 Swamiji left, and His Highness dined and rested.

17th December, 1897, corresponding to Pous B. 8 S. Y. 1954—Friday.

At 1.30, His Highness went to the School premises. Swamiji was already there. A meeting was arranged. Headmaster Shankerlalji delivered the address on behalf

of himself and other teachers to His Highness and Swamiji which are attached separately.

(Unfortunately these addresses, which were in the form of a schedule to this diary are not available—Author). His Highness delivered an address of thanks, whereafter he went to Samand Ajitsagar and took the Swami round. The boys of the School came. They were allowed two days' holiday and were offered sweets worth Rs. 15.

18th December, 1897, corresponding to Pous B. 10 S. Y. 1954—Saturday.

His Highness returned from Ajitniwas Gardens, and went to Swamiji's camp and conversed with him.

19th December 1897.

His Highness arrived on the hillside of Chirani Dungari, where they went hunting. A horse race was also run there.

20th December, 1897—Saturday.

Swami Vivekanandaji came and talked with him while walking, whereafter both of them went to the verandah and conversed at length. At 7, His Highness went to Sukhmalal with Swamiji. Here, Swamiji was scheduled to speak on religion. Many other people were seated there on chairs. Swamiji delivered a speech. (Vide Swami Sadananda's report to *Brahmabadi* quoted earlier.)

21st December, 1897, corresponding to Pous B. 12 S. Y. 1954—Tuesday.

Today at 4.30, His Highness left for Jaipur with Swami and four attendants by a *Baggigari*. Reached Babai in

the evening where they halted for the night and conversed. Reached Jaipur on the 24th.

27th December 1897.

At 6, His Highness went to the Garden of Gobinddas with Swamiji, where the latter delivered a speech.

1st January, 1898, corresponding to Pous Sudi 7 S. Y.  
1954—Saturday—Jaipur.

Swami Vivekananda came, and after salutations conversed with the Raja. Swamiji was to leave Jaipur today. As such, His Highness and Munshi Jagmohanlal went to the Railway station at 8 to see him off. Swamiji left by train for Ajmere and His Highness returned to his Palace.

We find yet another incident narrated by the Swami which also goes to show the depth of love and esteem the Raja had for the Swami. This is how it is related in *The Life of Swami Vivekananda*, by His Eastern and Western Disciples :

Speaking to Girish Babu of the experience of his *Prabrajaka* days, the Swami told of an event of a more pleasant character, which took place in Khetri. To use the Swami's own words :

In the course of my wanderings I was in a certain place where people came to me in crowds and asked for instructions. Though it seems almost unbelievable, people came and made me talk for three days and nights without giving me a moment's rest. They did not even ask me whether I had eaten. On the third night when all the visitors had left, a low caste poor man came up to me and said, 'Swamiji—I am much pained to see that you have not had any

food these three days. You must be very tired and hungry. Indeed, I have noticed that you have not even taken a glass of water'. I thought that the Lord Himself had come in the form of this low caste man to test me. I asked, 'Can you give me something to eat'. The man said, 'Swamiji, my heart is yearning to give you food, but how can you eat *chapatis* baked by my hands ! If you allow me—I shall be most glad to bring flour, utensils and other things and you may cook them yourself.' At that time, according to the monastic rules, I did not touch fire. So I said to him 'You had better given me *chapatis* cooked by you. I will gladly take them.' Hearing this the man shrank in fear; he was a subject of the Maharaja of Khetri and was afraid that if the latter came to hear that he, a cobbler had given *Chapatis* to a *Sanyasin*, he would be severely dealt with and possibly banished from the State. I told him, however, that he need not fear and that the Maharaja would not punish him. He did not believe me but out of the kindness of his heart, even though he feared the consequence, he brought me the cooked food. I doubted at that time whether it would have been more palatable if Indra, the king of the Devas, should have held a cup of nectar in a golden basin before me. I shed tears of love and gratitude and thought 'thousands of such large-hearted men live in lowly huts and we despise them as low caste and untouchables !' When I became acquainted with the Maharaja I told him the noble act of this man. Accordingly, within a few days the latter was called to the presence of the Prince. Frightened beyond words, the man came shaking all over, thinking that some dire punishment was to be inflicted on him. But the Maharaja praised him and put him beyond all want.

This shows how grateful the Maharaja was to this cobbler for the small mercy he showed to his friend, philosopher and guide, which he considered so great as to reward him by giving him a suitable *Jagir* which could alone 'put him beyond all want.'

## VIII

## A Friend To The Swamiji's Family

AFTER the death of Mr. Viswanath Datta, Swami Vivekananda's father, in 1884, his family was much affected financially and was practically in straitened circumstances. Though Viswanath Datta, as an attorney-at-law of Calcutta High Court, had a lucrative practice, he did not save much, partly because of his spendthrift habits, and partly because he entrusted the management of his household to his uncle, Mr. Kaliprasad Datta, whom he regarded as the paterfamilias. Kaliprasad Datta and his wife had brought up Viswanath Datta as a child when his father, Durgaprasad, became a monk. As such, the latter could never forget his debt to his uncle and aunt. Whatever, therefore, he earned he gave them who, in their turn, managed the household as the *Karta* of the family.

From the graphic account given by Mr. Bhupendra Nath Datta, the Swami's youngest brother, in his book, *Swami Vivekananda—Patriot—Prophet*, about his family affairs of that time, it appears, that Kaliprasad Datta and his wife, practically ruled the family and had the final say in all family matters. Viswanath had a very soft spot in his heart, regarding Kaliprasad, whom he revered more than his father.

Swamiji's aunt (Kaliprasad's wife) naturally used to boss over the family and Bhubaneswari Devi (Swamiji's mother) had to suffer all her life silently and patiently under the rule of her uncle-in-law and his wife, so much so, as she herself narrated to Bhupendranath Datta, that there was a time when she had only one *sari*, though

she was the wife of the only earning member, while other daughters-in-law, whose husbands were mere idlers, had plenty. However, in later years, it appears that some sort of good sense dawned upon Viswanath and he wanted to create a sort of reserve with his wife from the profits of dealings in properties which he did in the name of his wife, Smt. Bhubaneswari Devi.

As an Attorney-at-law, it was easy for him to dabble in real estate as a side business. In this, too, he failed miserably, because he could not but abide by his uncle's wishes. Sometimes, the uncle would approach him or Bhubaneswari Devi with a request to hand over to him the mortgage deeds, or conveyance deeds, of the properties bought, and he would mortgage them somewhere else and appropriate the proceeds. The result was disastrous.

Besides, as mentioned earlier, Viswanath Datta was a bit of a spendthrift as well. He maintained a good table not only for himself but also for his friends whom he entertained every Saturday and Sunday with a musical soiree and a sumptuous feast. The banquets used to vary. Sometimes, they would follow one of numerous Indian patterns, and sometimes, the Western style. In matters of cooking Viswanath Datta was most fastidious. When he wanted the Mughal type of dishes, he would invite the cook of one of his Mughal lady clients, who would turn with a full trayload of spices, stand outside the kitchen and instruct Datta's Brahmin cook.

As such, he could not leave any substantial income for his dependants.

This is how Dr. Bhupendranath Datta in his book summarizes the situation and bemoans :

"Thus we found to our cost, that after Biswanath's death, none turned up to give a helping hand to his bereaved

family. The writer used to be repeatedly told by his mother and grand-mother that our relatives existed all over Calcutta. But all disappeared after the death of Biswanath, Attorney-at-law, Calcutta High Court ! Even Biswanath's friends of his *Polao*-feasts knew us not any longer! Society forgot us; we were left out to our struggle for existence in the cold competitive world. ....Then came further disaster. Narendranath, on whom his father relied so much, left his family for good and turned a monk. Our main hope was our maternal grand-mother. We stayed with her till 1903. She supported us and suffered for us.....'

Here, in all fairness and with due deference to Dr. Bhupendranath Datta, I must say that he has not been fair either to Swami Vivekananda or to the public in overlooking the real state of things. By saying, 'Narendranath, on whom his father relied so much left his family for good and turned a monk', what he seems to suggest is that after Narendranath went to Sri Ramakrishna and surrendered himself to his will, he did not think of, or do anything for, his mother and his brothers. But this is not a fact as we shall presently see.

This is how the Swami describes what has been called the most difficult period of his life :

'Even before the period of mourning was over I had to knock about in search of a job. Starving and bare-footed, I wandered from office to office under the scorching noon-day sun with an application in hand, one or two intimate friends who sympathized with me in my misfortunes accompanying me sometimes. But everywhere the door was slammed in my face. This first contact with the reality of life convinced me that unselfish sympathy was a rarity in the world—there was no place in it for the weak, the poor and the destitute. I noticed that those

who only a few days ago would have been proud to help me in any way, now turned their face against me, though they had enough and to spare. Seeing all this, the world sometimes seemed to me to be the handi-work of the devil. One day, weary and footsore, I sat down in the shade of the Ochterlony Monument in the Maidan. Some friends of mine happened to be there, one of whom sang a song about the overflowing grace of God, perhaps to comfort me. It was like a terrible blow on my head. I remembered the helpless condition of my mother and brothers, and exclaimed in bitter anguish and despondency, "Will you please stop that song ? Such fancies may be pleasing to those who are born with a silver spoon in their mouth and have no starving relatives at home. Yes, there was a time when I too thought like that. But today before the hard facts of life, it sounds like grim mockery."

'My friend must have been wounded. How could he fathom the dire misery that had forced these words out of my mouth ? Sometimes when I found that there were not enough provisions for the family and my purse was empty, I would pretend to my mother that I had an invitation to dine out and remain practically without food. Out of self-respect I could not disclose the facts to others. My rich friends sometimes requested me to come to their homes or gardens and sing. I had to comply when I could not avoid it. I did not feel inclined to express my woes before them nor did they try, themselves, to find out my difficulties. A few among them, sometimes, used to ask me, "Why do you look so pale and weak today ?" Only one of them came to know about my poverty without my knowledge and, now and then, sent anonymous help to my mother by which act of kindness he has put me under a deep debt of gratitude.

‘Some of my old friends who earned their livelihood by unfair means, asked me to join them. A few among them who had been compelled to follow this dubious way of life by sudden turns of fortune, as in my case, really felt sympathy for me. There were other troubles also. Various temptations came in my way. A rich woman sent me an ugly proposal to end my days of penury which I sternly rejected with scorn. Another woman also made similar overtures to me. I said to her, “You have wasted your life seeking the pleasures of the flesh. The dark shadows of death are before you. Have you done anything to face that ? Give up all these filthy desires and remember God !”

‘In spite of all these troubles, however, I never lost faith in the existence of God nor in His divine mercy. Every morning taking His name I got up and went out in search of a job. One day my mother overheard me and said bitterly, “Hush you fool, you have been crying yourself hoarse for God from your childhood, and what has He done for you ?” I was stung to the quick. Doubt crossed my mind. “Does God really exist”, I thought, “and if so, does He really hear the fervent prayer of man ? Then why is there no response to my passionate appeals ? Why is there so much woe in His benign kingdom ? Why does Satan rule in the realm of the Merciful God ?” Pandit Iswar Chandra Vidyasagar’s words—“If God is good and gracious, why then do millions of people die for want of a few morsels of food at times of famine ?”—rang in my ears with bitter irony. I was exceedingly cross with God. It was also the most opportune moment for doubt to creep into my heart.

‘It was ever against my nature to do anything secretly. On the contrary it was a habit with me from my boyhood

not to hide even my thoughts from others through fear or anything else. So it was quite natural for me now to proceed to prove before the world that God was a myth, or that, even if He existed, to call upon Him was fruitless. Soon the report gained currency that I was an atheist and did not scruple to drink or even frequent houses of ill fame. This unmerited calumny hardened my heart still more. I openly declared that in this miserable world there was nothing reprehensible in a man who, seeking for a brief respite, would resort to anything. Not only that, but if I was once convinced of the efficacy of such a course I would not, through fear of anybody, shrink from following it.

'A garbled report of the matter soon reached the ears of the Master and his devotees in Calcutta. Some of them came to me to have a first-hand knowledge of the situation and hinted to me that they believed in some of the rumours at least. A sense of wounded pride filled my heart on finding that they could think me so low. In an exasperated mood I gave them to understand plainly that it was cowardice to believe in God through fear of hell and argued with them as to His existence or non-existence, quoting several Western philosophers in support. The result was that they took leave of me with the conviction that I was hopelessly lost—and I was glad. I thought that perhaps Shri Rama-krishna also would believe that, and this thought filled me with uncontrollable pique. "Never mind", I said to myself, "if the good or bad opinion of a man rest upon such flimsy foundations, I don't care". But I was amazed to hear later that the Master had, at first, received the report coldly, without expressing an opinion one way or the other. And when one of his favourite disciples, Bhavanath, said to him with tears in his eyes, "Sir, I could not even dream that Narendra could stoop so low", he was furious

and said, "Hush, you fool ! The Mother has told me that it can never be so. I shan't be able to look at you if you speak to me again like that".

'But notwithstanding these forced atheistic views, the vivid memory of the divine visions I had experienced since my boyhood, and especially after my contact with Shri Ramakrishna, would lead me to think that God must exist and that there must be some way to realize Him. Otherwise life would be meaningless. In the midst of all troubles and tribulations I must find that way. Days passed, and the mind continued to waver between doubt and certainty. My pecuniary wants also remained just the same.

'The summer was over, and the rains set in. The search for a job still went on. One evening after a whole day's fast and exposure to rain I was returning home with tired limbs and a jaded mind; overpowered with exhaustion and unable to move a step forward, I sank down on the outer plinth of a house on the roadside. I can't say whether I was insensible for a time or not. Various thoughts crowded in on my mind, and I was too weak to drive them off and fix my attention on a particular thing. Suddenly I felt as if by some divine power the coverings of my soul were removed one after another. All my former doubts regarding the co-existence of divine justice and mercy, and the presence of misery in the creation of a Blissful Providence, were automatically solved. By a deep introspection I found the meaning of it all and was satisfied. As I proceeded homewards I found there was no trace of fatigue in the body and the mind was refreshed with wonderful strength and peace. The night was well-nigh over.

'Henceforth I became deaf to the praise and blame of wordly people. I was convinced that I was not born

like humdrum people to earn money and maintain my family, much less to strive for sense-pleasure. I began secretly to prepare myself to renounce the world like my grandfather. I fixed a day for the purpose and was glad to hear that the Master was to come to Calcutta that very day. "It is lucky", I thought, "I shall leave the world with the blessing of my Guru". As soon as I met the Master, he pressed me hard to spend that night with him at Dakshineswar. I made various excuses, but to no purpose. I had to accompany him. There was not much talk in the carriage. Reaching Dakshineswar I was seated for some time in his room along with others, when he went into a trance. Presently he drew near me and touching me with great tenderness, began to sing a song with tears in his eyes. I had repressed my feelings so long, but now they overflowed in tears. The meaning of the song was too apparent—he knew of my intentions. The audience marvelled at this exchange of feeling between us. When the Master regained his normal mood, some of them asked him the reason of it and he replied with a smile, "Oh, it was something between him and me". Then at night he dismissed the others and calling me to his side said, "I know you have come for the Mother's work, and won't be able to remain in the world. But for my sake, stay as long as I live". Saying this he burst into tears again. The next day with his permission I returned home. A thousands thoughts about the maintenance of the family assailed me. I began to look about again for a living. By working in an attorney's office and translating a few books, I got just enough means to live from hand to mouth, but it was not permanent, and there was no fixed income to maintain my mother and brothers.

'One day the idea struck me that God listened to Shri Ramakrishna's prayers; so why should I not ask him to

pray for me for the removal of my pecuniary wants—a favour the Master would never deny me ? I hurried to Dakshineswar and insisted on his making the appeal on behalf of my starving family. He said “My boy, I can’t make such demands. But why don’t you go and ask the Mother yourself ? All your sufferings are due to your disregard of Her”.

‘I said, “I do not know the Mother, you please speak to Her on my behalf. You must.”

‘He replied tenderly, “My dear boy, I have done so again and again. But you do not accept Her, so She does not grant my prayer. All right, it is Tuesday—go to the Kali Temple tonight prostrate yourself before the Mother and ask Her any boon you like. It shall be granted. She is Knowledge Absolute, the Inscrutable Power of Brahman, and by Her mere will has given birth to this world. Everything is in Her Power to give”.

‘I believed every word and eagerly waited for the night. About 9 o’clock the Master commanded me to go to the temple. As I went I was filled with a divine intoxication. My feet were unsteady. My heart was leaping in anticipation of the joy of beholding the living Goddess and hearing Her words. I was full of the idea. Reaching the temple as I cast my eyes upon the image, I actually found that the Divine Mother was living and conscious, the Perennial Fountain of Divine Love and Beauty. I was caught in a surging wave of devotion and love. In an ecstasy of joy I prostrated myself again and again before the Mother and prayed, “Mother give me discrimination, Give me renunciation ! Give unto me knowledge and devotion ! Grant that I may have an uninterrupted vision of Thee ! ” A serene peace reigned in my

soul. The world was forgotten. Only the Divine Mother shone within my heart.

‘As soon as I returned the Master asked me if I had prayed to the Mother for the removal of my worldly wants. I was startled at this question and said, “No Sir, I forgot all about it. But is there any remedy now ?” “Go again”, said he, “and tell Her about your wants”. I again set out for the temple, but at the sight of the mother again forgot my mission, bowed to Her repeatedly and prayed only for love and devotion. The Master asked me if I had done it the second time. I told him what had happened.

‘He said, “How thoughtless! Couldn’t you restrain yourself enough to say those few words ? Well, try once more and make that prayer to Her. Quick! ” I went for the third time, but on entering the temple a terrible shame overpowered me. I thought “What a trifle I have come to pray to the Mother about ! It is like asking a gracious king for a few vegetables ! What a fool I am”.

‘In shame and remorse I bowed to Her respectfully and said, “Mother, I want nothing but knowledge and devotion”.

‘Coming out of the temple I understood that all this was due to the Master’s will. Otherwise how could I fail in my object no less than thrice ?

‘I came to him and said, “Sir, it is you who have cast a charm over my mind and made me forgetful. Now please grant me the boon that my people at home may no longer suffer the pinch of poverty”.

'He said, "Such a prayer never comes from my lips. I asked you to pray for yourself. But you couldn't do it. It appears that you are not destined to enjoy worldly happiness. Well, I can't help it." But I wouldn't let him go. I insisted on his granting that prayer. At last he said, "All right, your people at home will never be in want of plain food and clothing".

And by the grace of God, his people were never in want of plain food and clothing.

This shows how anxious and worried the Swami was for the maintenance and welfare of his mother and brothers. And he rested only when he was assured by the Master that his people at home would never be in want of plain food and clothing. This, according to his convictions was adequate guarantee for his family, and he devoted himself whole-heartedly to the Master's task in life.

But even then, the well-being of his mother and brothers always haunted him, and he gave vent to his feelings in private whenever there was any occasion. Thus, in his letter written on the 4th July 1889 after five years of the death of his father to Babu Pramoda Das Mitra, of Benares, a great savant and scholar for whom he had great regard, he opens his heart and says :

'In Calcutta live my mother and two brothers. I am the eldest, the second is preparing for the First Arts Examination and the third is young.

'They were quite well-off before, but since my father's death, it is going very hard with them—even having to go fasting at times! To crown all, some relatives, taking advantage of their helplessness, drove them away from the ancestral residence. Though a part of it is recovered through suing at the High Court, destitution is now upon them—a matter of course in litigation.....

'Now their Law Suit has come to an end. So bless me that after a stay here in Calcutta for a few days more to settle matters, I may bid adieu to this place for ever.'

From Chicago, he wrote to Mr Haridas Viharidas Desai. Dewan of Junagadh, on the 29th January, 1894.

'Dear Diwanji Saheb,.....you have been to see my poor mother and brothers. I am glad you did. But you have touched the only soft place in my heart. You ought to know, Dewanji, that I am no hard-hearted brute. If there is any being I love in the whole world, it is my mother. Yet I believed and still believe that without my giving up the world, the great mission which Ramakrishna Paramahansa, my great Master, came to preach would not see the light..... So on the one hand my vision of the future of Indian religion and that of the whole world, my love for the millions of beings sinking down and down for ages with nobody to help them, nay, nobody with even a thought for them; on the other hand making those who are nearest and dearest to me miserable. I choose the former. "Lord will do the rest". He is with me, I am sure of that if of anything.....'

These very intimate letters show that even after he had taken to the life of a wandering monk, he had not forgotten his mother and brothers. Here it may be stated that he was not the type of the traditional Indian Sadhu, like his grandfather, Durga Prasad, who would hate anything that smacked of family connexion, but was of a reformed type, to whom a thought for the members of his previous worldly life was not taboo. Besides, he had never sacrificed the love for his mother at the altar of monkhood. Rather we find him ready to sacrifice everything—'ambition, leadership and fame'—for the sake of the mother.

In this the Swami resembled his great predecessor, Shankaracharyya, as he says in his letter of the 17th January, 1900, addressed to Sri Dhira Mata (Mrs. Ole Bull).

'It is becoming clearer to me that I lay down all the concerns of the Math and for a time go back to my mother. She has suffered much through me. I must try to smooth her last days. Do you know, this was just exactly what the great Shankaracharyya himself had to do. He had to go back to his mother in the last few days of her life. I accept it. I am resigned..... Then again this is coming to me as the greatest of all sacrifice to make, the sacrifice of ambition, of leadership, of fame. The one thousand dollars with Mr. Leggett, will be enough to fall back upon in case of need'.

We find a reference to these thousand dollars which he wants to be earmarked for his mother in another letter to the same lady on the 27th December, 1900, wherein he says :

Mr. Leggett has got a little over £500 I had with Sturdy on account of Raj-Yoga and the Maharaja of Khetri. I have now about a thousand dollars with Mr. Leggett. *If I die kindly send that money to my mother.*

Then, again, to Mrs. Bull he writes on the 6th March, 1900, as follows :

'...As for my mother I am going back to her for my last days and hers. The thousand dollars I have in New York will bring Rs. 9/- a month; then I buy for her a bit of land which will bring about Rs. 6/- and her old house that will bring say Rs. 6..... Myself, my mother, my grand-mother, and my brother will live on Rs. 20 a month easy'.

Thus, we see that at no point of time had he forgotten his mother and brothers.

And then we see destiny putting Maharaja Ajit Singh in his path, who did not simply act as his friend, philosopher, and guide, but actually took upon himself the responsibility of looking after the Swami's family.

It is quite clear that when the Maharaja and the Swami spent hours together, as we find from extracts from the *Wagyat Register* they would not discuss simply Vendant, philosophy, and the weather, and it is not unnatural for a man like the Maharaja, shrewd as he was, to gather all the information he could about the Swami's *Purbasram* (previous worldly life) and his anxiety about his mother and brothers. He was not slow to take off this load from the Swami's mind and free him from this all-consuming anxiety.

From one of the letters reproduced here, it will be seen that the Maharaja made arrangements to send Rs. 100 a month to Smt. Bhubaneswari Devi, Swamiji's mother, to meet her family expenses, which it may be stated was not a mean amount in those days (being equivalent to about Rs. 2,000 now). Here is a letter from Shri Mahendra Nath Datta (Swamiji's younger brother) to Maharaja Ajit Singh written on the 2nd June, 1893, only two days after the Swami left for America, in which he acknowledges the receipt of half of a currency note of Rs. 100.

2nd June 1893,  
7 Ramtonu Bose's Lane,  
Simla, Calcutta.

To  
His Highness  
The Maharaja of Khetri in Rajputana.

I have the honour to receive your Highness's letter on the 31st May and to express my

acknowledgement of a receipt of a half C. Note of 100 Rs. I have informed the contents of the letter to Swamy Ram Krishnanandji and to my mother and grand-mother. My grand-mother asked about the welfare of the little baby. The Swamy is now suffering from malaria, indigestion etc.

My mother and grand-mother both expressed their consent about my brother's tour round the world. We are now quite well.

Hoping this may find your Highness in sound health and tranquillity.

I have the honour to be  
Your Highness's most obedient servant,  
MOHENDRA NATH DUTTA,

It appears that this arrangement of sending Rs. 100 a month to Swamiji's mother by the Maharaja was made before Swamiji's departure for America. He left for America on the 31st May, 1893, and that very day Mahendranath received the letter in question, which must have been written a few days earlier. This provision of Rs. 100 a month for Swamiji's mother and brother seems to be a part and parcel of the Maharaja's grand scheme of sending the Swami to America. He thought it essential that the Swami should go with a free mind, unhampered with any thought about his mother and brothers.

Here is another letter from Mr. Mahendra Nath Datta to Maharaja Ajit Singh, acknowledging the receipt of the other half of the currency note :

13th June 1893  
7 Ramtonu Bose's Lane,  
Simla, Calcutta.

To  
His Highness  
The Maharaja of Khetri in Rajputana.

I am in receipt of your Highness's letter together with a half C. note of Rs. 100. My mother and grand-mother both expressed their sorrow and delight on hearing the late illness and recovery of the baby.

I had attended and nursed Swamy Ram Krishnandaji during his illness but though he is now well, he is still very weak. I have heard from Swamy R. and Swamy Sarat Chandra that my Dada has gone to Burmah. He shall then go to China or some such place. Swamy R. shall send a letter to Khetri presently. We are now all well. Both my mother and grand-mother have expressed their "ashis" to your Highness' family.

Hoping your Highness and all to be in sound health.

I remain your Highness's  
most obedient servant,  
MOHENDRA NATH DUTT.

M. D.

P.S.—I remain anxious for a reply.

Here is the letter from Swami Ramkrishnananda dated the 13th June, 1893, to Maharaja Ajit Singh, endorsing what Mahendra Nath had said in his earlier letter. This letter also shows how highly Swami Vivekananda spoke about the Maharaja to Swami Ramkrishnananda and how very anxious the Maharaja was to help and redress the family's difficulties.

Calcutta,  
13th, June '93.

Your Highness,

Many thanks to your Highness for kindly enquiring after me in my illness.

Mohendra Nath is a very good boy and has nursed me nicely with his full heart.

I am extremely happy to see that your Highness takes so warm interest in the matter of Swami Bivekananda's family. Before leaving

India Bibekanandaji has highly spoken me of your Highness; and when such a noble prince like your goodself feels always anxious to redress the family, I am confident that their troubles, will, very soon come to an end.

Very glad to learn that your little baby has recovered.

I am well, trusting your Highness and the little one in good health.

With blessings and prayer for your Highness.

I remain,  
Yours faithfully,  
RAMKRISHNANANDA.

C/O. Baikuntha Nath Sandale.  
Govt. Stationery Office,  
Calcutta.

To His Highness the Maharaja of Khetri.

P.S.—Mahendranath has received your half note of Rs. 100. He is well with his mother, brother and rest of the family.

Swami Shivananda latterly President of the Ramakrishna Mission (1922-1934), also wrote to Maharaja Ajit Singh on the 20th July, 1893, which bears eloquent testimony to the fact as to how the Maharaja was looking after Swami Vivekananda's former household affairs.

Almora,  
The 20th July '93.

My dear Raja Sahib,

Although I am not personally acquainted with you still I hold a right to enter into communication with you since Vivekananda is one of my *Gurubhais* (of supremely advanced class). I have learned of you from Swami Trigunatitanand who saw you at your Raj year before last and from some of Vivekananda's letters and also when I was in math I had a chance of having a look into letter from you enquiring Vivekananda's former household affairs by which act of yours I was able to form a high opinion of your kind-heartedness and probably I may see you in my winter tour toward Rajputana.

Will you be kind enough to furnish me with the information regarding Vivekananda as a rumour is abroad that he has started for England ? If it be so, do you know what would be his address there ? Some European friends of mine are exceedingly glad to hear the news of an Indian *Sanyasi*'s marvellous scrupulousness and enlightenment, so one of them wants to write to his friends (members of the London Theosophical Society) requesting them to see him in his destination

in order to accord their possible help to a respectable stranger and try to make him do some good to their thriving society which is marvellously working nowadays to the material good of the western people. I don't think you are unaware of the movements of this important institution, they really want help from the Indian *Sanyasis* as the foundation of their society is built upon the ideas propounded by the old Indian sages.

Do you expect living in Khetri in coming winter ?

Peace be unto you !

Yours  
Wellwishing,  
SHIVANANDA.

*Address :—*

C/O. Lala Badri Shah,  
Thulgharia,  
Khazanchi Mohulla,  
Almora Kumaon,  
N.W.P.

From the letter quoted below, which was written on the 6th July, 1893, to Mr. Mahendra Nath Datta by Munshi Jagmohanlal, Dewan of Khetri, duly endorsed by Maharaja Ajit Singh, it appears

that till then the Maharaja had not confided even to his Dewan anything about Swami Vivekananda's family matters which were so delicate. But as the Munshi was not only his Dewan and Secretary but also the keeper of his conscience, he had gradually to tell everything about the Swami and his family affairs. Here it is clearly stated that the Rs. 100 was being sent to him by way of support of his family expenses. This letter also shows that the Swami was in regular correspondence with the Maharaja even from aboard the ship *Peninsula* in which he was travelling to Chicago.

Khetri,  
6th July 1893.

Sir,

First of all you will be surprised to know who I am to address you, but I am glad to inform you that I am serving under H. H. The Maharaja of Khetri who has been pleased to confide in me and to acquaint me with all your known affairs. In future we shall have correspondence with each other, and in order to avoid any misapprehension I, for the first time, send this letter endorsed by His Highness.

I am desired to enclose herewith the first half of a currency note No. V/41. 62743 worth one hundred rupees by way of support for your family expenses, and shall be glad to send the

other half on receiving an acknowledgement of this.

Swami Vivekananda is having a prosperous voyage to Chicago after his leaving Bombay. His Highness has received two letters from him, one from Colombo and the other from Penang, both written while on board the steamer "Peninsula".

His Highness Maharaja Kumar, and all others are doing well here.

With best wishes,

I am,  
Yours truly,  
JAGMOHANLAL.

Endorsed by Ajit Singhji.

Dear Mahendranath,

I trust this letter will reach you safely and that you will not mind my Dewan writing to you, as I have desired him to do so now and in future. You must not think by this that I will quite drop off writing to you at times.

Please give my *Dundavats* to Swami Ram Krishnanand and tell me about his health. I hope he is quite well now recovering to his original strength.

With my good wishes to you all,

Yours truly,  
AJIT SINGH.

Here is yet another letter from Mr. Mahendra Nath Datta to Mr. Jagmohanlal in which Munshi Jagmohanlal is stated to have inquired from Swami Ram Krishnananda about Mahendra Nath's studies as also acknowledging the receipt of Rs. 100.

Monday, 31st July 1893.  
7 Ramtonu Bose's Lane,  
Simla, Calcutta.

To  
Jagmohanlal Esqr. of Khetri.

I am glad to learn from Swamy Ramkrishnandaji, that you accompanied my brother on his journey from your place to Madras and back again to Bombay and reached him up to the steamer. There is no news of him in Calcutta. Some say, he has gone as the representative of the Madras people and that Mr. Barrow of Chicago has sent him the fare of the voyage.

I shall be happy if you will kindly furnish me with any information about this head for it is since some three months that he has sent any letter to any of his friends in Bengal. A rumour was circulated the other day that he has reached Chicago and has sent a telegram to Baboo Manmotho Nath Bhattacharjee the Asstt. Comptroller of Madras but judging from the possibility and calculating the time, I doubt it very much and in fact have rejected it as quite false. Perhaps a letter may come to your place from any of his halting stations. It would be a matter of great comfort if we could know any news of his as we are all very anxious for him.

One thing I ought to put first but which I am putting last is my gratitude to you for your kind information about the health of the Maharaja's family and which I believe you shall be kind enough to state me in your every letter.

As for your enquiry to Swamy R. about my studies I am glad to say that up to this time I have worked well and keeping up good progress with the class and that the professors are quite satisfied with me.

In conclusion I like to state that you will be kind on me in taking and expressing for me the

*Dundoobath* which I express in this letter to His Highness, Her Highness the Kumari to your self and the rest of the family and good wishes to others.

Yours truly  
MOHENDRANATH DUTT.

P.S.—Received a half C. note of Rs. 100 but in future if there be any occasion of sending here C. note please do that by registered letter as the post office men have suspected it and are on the track of it and will possibly open the letter and appropriate it to themselves as they have given me sly hint to this.

MAHENDRANATH DUTT.

Acknowledgement letter like this amply proves what deep love, regard and concern the Raja felt for the Swami's family. It also shows how the Swami used to depend on his disciple Ajit Singhji for his personal needs and requirements.

Besides this correspondence between Raja Ajit Singh and Munshi Jagmohanlal on the one hand, and Mahendranath Datta, Swami Shivananda and Swami Ramkrishnananda on the other, about the gift of Rs. 100 a month, there is further evidence from the Swami's own pen. The Swami's letters to Maharaja Ajit Singh on this point are quoted here :

Math Belur  
22nd. Nov. 1898.

Your Highness—

Many thanks for your kind note and the *Nimbarka Bhasya* reached through Jaga Mohan Lalji.

I approach your Highness today on a most important business of mine, knowing well that I have not the least shame in opening my mind to you, and that I consider you as my *only friend* in this life. If the following appeals to you well, if not pardon my foolishness as a friend should.

As you know already I have been ailing since my return. In Calcutta your Highness assured me of your friendship and help for me personally and not to be worried about this incurable malady. This disease has been caused by nervous excitement and no amount of change can do me good, unless the worry and anxiety and excitement are taken off me.

After trying these two years different climate I am getting worse every day, and now almost at death's door. I appeal to your Highness's word, generosity and friendship. I have one

great sin rankling always in my breast and that is to do a service to the world. I have sadly neglected my mother. Again since my second brother has gone away (Mahendranath had by this time left for studies abroad) she has become awfully worn out with grief. Now my last desire is to make *Seva* and serve my mother for some years at least. I want to live with my mother and get my younger brother married to prevent extinction of the family. This will certainly smoothen my last days as well as that of my mother. She lives now in a hovel. I want to build a little decent home for her and make some provision for the youngest as there is very little hope of his being a good earning man. Is it too much for a royal descendent of Ramchandra to do for one he loves and calls his friend ? I do not know whom-else to appeal to. The money I got from Europe was for the "work" and every penny almost has been given over to that work. Nor can I beg of others for help for my own self. About my own family affairs I have exposed myself to your Highness and none else shall know of it. I am tired heart-sick and dying—do, I pray, this last great work of kindness to me befitting your great and generous nature and a crest to the numerous kindness you have shown me and as your Highness will make my last days

Math Below  
Hornal on  
the 1st Dec. 98

your Righnsp - your telegram has blamed  
me beyond description and it is worthy  
of your noble self. I hereinth give you  
the details of what you I want.

The lowest possible estimate of  
building a little house in Calcutta  
is at least ten thousand rupees.  
With that it is barely possible to  
try to build a house in some out-of-  
the-way quarter of the town a little house  
fit for 4 w & hours to live in.

As for the expenses of living the  
100 rs a month your generosity is  
supplying my mother is enough for her.  
If another 100 as a month be added  
& it for my life-hint for my expenses  
which unfortunately this illness has  
increased, and which I hope will not  
be for long a source of trouble b/w us.  
As I expect only to live a few years  
at best, I will be perfectly happy.

One thing more will I beg of you -  
if possible the 100 as a month for my  
mother be made permanent, so that  
even after my death it may regularly

reach her, or even if your big business  
gets reasons to stop your love and kindness  
for me, my love & the mother may be  
provided, remembering the love you once  
had for a poor father.

This is all. As this little work  
amongst the many other noble deeds  
you have done, knowing well that  
else can be proved or not, the power  
of Karma is self evident to all.

The blessings of this good Karma  
Shall always follow you and yours.

As for me, that since I say - whatever  
I am in the world have been also almost  
all through your help. You made it  
possible for me to get rid of a terrible  
anxiety and face the world and do some  
work. It may be that you are destined  
by the Lord to be the instrument again  
of helping yet grander work by taking  
this load off my mind once more.

But whether you do this or not  
"one loved is always loved" let all my  
love and blessings and prayers follow  
you and yours day and night for what I  
owe you already and may the mother whose  
blessings stay in this Universe and in whose

Photostat of Vivekanandaji's letter hitherto unpublished.

Loving as we are about giving birth to this silent  
but divine life

Vivekananda

smooth and easy may He whom I have tried to serve all my life ever shower His choicest blessings on you and yours.

Ever yours in the Lord.

VIVEKANANDA

P.S.—This is strictly private. Will you please drop a wire to me whether you will do it or not ?

Ever yours,  
Vivekananda.

As desired, the Maharaja seems to have replied to this letter by wire in the affirmative as is apparent from the second letter of the 1st December, 1898, amplifying the previous letter :

Math Beloor,  
Howrah District.  
The 1st Dec. 98.

Your Highness—Your telegram has pleased me beyond description, and it is worthy of your noble self. I herewith give you the details of what I want.

The lowest possible estimate of building a little home in Calcutta is at least ten thousand

rupees. With that it is barely possible to buy or build a house in some out-of-the-way quarter of the town a little house fit for 4 or 5 persons to live in.

As for the expenses of living the 100 Rs. a month your generosity is supplying my mother is enough for her. If another 100 Rs. a month be added to it for my life-time for my expenses which unfortunately this illness has increased, and which I hope will not be for long a source of trouble to you, (*how pathetic*—Author) as I expect only to live a few years at best; I will be perfectly happy. One thing more will I beg of you—if possible the 100 Rs. a month for my mother be made permanent. So that even after my death it may regularly reach her, or even if your Highness ever gets reasons to stop your love and kindness for me, my poor old mother may be provided, remembering the love you once had for a poor *Sadhu*.

This is all. Do this little work amongst the many other noble deeds you have done, knowing well whatever else can be proved or not, the power of *Karma* is self-evident to all. The blessings of this good *Karma* shall always follow you and yours. As for me, what shall I say—whatever I am in the world have been almost all

to Rishibas working  
chief judge  
Kankar  
27th Ap '98

Yours Krishnam —

I have been very ill here for  
two weeks. but getting better.  
I am in want of funds. Though  
the American friends are doing  
anything they can to help me,  
I feel shame to beg from them all  
the time especially as this illness  
makes me incur contingent  
expenses. I have no shame to  
beg of one person in the world  
and that is yourself. Whether you  
give or refuse, it is the same to  
me. If possible send some  
money though. Here are 2 a.m.  
I am going down by the midday  
of October.

very glad to hear from Jagadishan  
the complete recovery of the Gorner  
Sahab - things are going on well  
with me; hoping it is the same with  
you. Everyone is the land

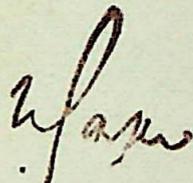
Yours

---

Photostat of Vivekanandaji's letter hitherto unpublished.

through your help. You made it possible for me to get rid of a terrible anxiety and face the world and do some work. It may be that you are destined by the Lord to be the instrument again of helping yet grander work, by taking this load off my mind once more.

But whether you do this or not "once loved is always loved" let all my love and blessings and prayers follow you and yours day and night for what I owe you already and may the Mother whose play is this universe and in whose hands we are mere instruments always protect you from all evil.



Ever yours in the Lord.  
VIVEKANANDA.

Whenever the Swami was in need of money for his personal expenses and other small necessities, he never hesitated to write to Ajit Singh. This is what he writes when he fell ill in Kashmir :

C/O Risibar Mookherjy  
Chief Judge,  
Kashmir,  
the 17th Sep. '98.

Your Highness—

I have been very ill here for two weeks. Now getting better. I am in want of funds. Though

the American friends are doing everything they can to help me, I feel shame to beg from them all the time, especially as illness makes one incur contingent expenses. I have no shame to beg of one person in the world and that is yourself. Whether you give or refuse, it is the same to me. If possible send some money kindly. How are you ? I am going down by the middle of October.

Very glad to learn from Jagmohan the complete recovery of the Coomar Saheb. Things are going on well with me, hoping it is the same with you,

Ever yours in the Lord,  
VIVEKANANDA.

And the Maharaja never betrayed the trust the Swami reposed in him and sent him money from time to time, as and when needed, through his agent and banker, Seth Dulichand Kakrania, the well-known business man and social figure of Calcutta in the nineties of the last century.

The letter of the 1st December, 1898, seems to have been received by the Maharaja some time by the 6th or 7th of December and he replied to it immediately, enclosing an order for Rs. 500 on Seth Dulichand to meet the Swami's immediate personal expenses, which had increased because of his 'recent illness'. This is evident from the letter quoted here :

Math Beloor,  
The 15th Dec. '98.

Your Highness—

Your very kind letter received with the order of 500 on Mr. Dulichand. I am a little better now. Don't know whether this improvement will continue or not.

Are you to be in the Calcutta this winter as I hear ? Many Rajas are coming to pay their respects to the new Viceroy. The Maharaja of Sikar is here; I learn from the papers already.

Ever praying for you and yours,

Yours in the Lord,  
VIVEKANANDA

Raja Ajit Singh was not only a disciple and friend of the Swami, but was more than a brother to him for whom the Swami had great personal attachment. Though the Swami had renounced the world and had cut off all worldly connections from his near and dear ones, he could not do so in the case of Ajit Singh. We have seen how the Swami was elated with joy when he heard of Ajit Singh's success in England as if it was his own brother who had achieved singular success and how he had an address presented to him after his triumphal return from the Continent. The Swami's deep attachment is again discernible in one of his letters from Belur Math on the 26th October, 1898, when, perhaps, he learnt about Raja Ajit Singh's ill health. He was prepared to go all the way

to Khetri in spite of his own failing health just to see the Raja and was prepared 'to lay down his own life for his well being.' This is how he expresses himself :

Math Beloor,  
Howrah Dis. Bengal.  
26th Oct. '98.

Your Highness

I am very very anxious about your health. I had a great desire to look in on my way down but my health failed completely and I had to run down in all haste. There is some disturbance with my heart I am afraid.

However, I am very anxious to know about your health—if you like I will come over to Khetri to see you. I am praying day and night for your welfare. Do not loose heart if anything befalls—the 'Mother' is your protection. Write me all about yourself, for you know that I am ready to lay down my life ever for your well-being. How is the Coomar Saheb—

With all love and ever lasting blessings,

Ever yours in the Lord,  
VIVEKANANDA

We again see his anxiety for the Raja's health reflected in a letter from Almora. This letter was written at the time when Mr. Goodwin had died at Almora :

Almora,  
The 9th June '98

Your Highness—

Very sorry to learn that you are not in perfect health. Sure you will be in a few days.

I am starting for Kashmir on Saturday next. I have your letter of introduction to the Resident but better still if you kindly drop a line to the Resident telling him that you have already given an introduction to me.

Will you kindly ask Jagamohan to write to the Dewan of Kishangarh reminding him of his promise to supply me with copies of *Nimbark Bhashya* on the *Vyasa Sutras* and other *Bhasyas* through his Pundits.

With all love & blessings,  
VIVEKANANDA

Poor Goodwin is dead. Jagamohan knew him well. I want a couple of tiger skins if I can,

to be sent to the math as present to two European friends. These seem to be the most gratifying presents to westerners.

Yours;  
V.

Fish roes will be sent for your lake as the right season is approaching, from Calcutta.

V.

On reaching Kashmir and after his return from Amarnath, he again does not forget to inquire about the Raja's health from him direct :

Srinagar,  
The 10th August '98

Your Highness—

I have not heard long any news of you. How things are going on with you both bodily and mental.

I have been to see Sri Amarnathji. It was a very enjoyable trip and the *Darsan* was glorious.

I will be here about a month more then I return to the plains. Kindly ask Jagmohan to write to the Dewan Saheb of Kishangarh to get

for me the copies of *Nimbarka Bhashya* which he promised.

With all love.

Yours,  
VIVEKANANDA

The Swami wrote his first letter from Almora on the 9th June, 1898. Thereafter, he went to Srinagar and from there on his famous Amarnath trip. Naturally, he had no time to write or receive any letter to, or from, anybody and these two months were too 'long' for him not to have heard any news about him.

Yet another letter to Ajit Singhji from Lahore on the 16th October, 1898, shows the devout Bengali Hindu that the Swami was. He was as impatient as a child to witness the Puja of Shri Durga in Bengal 'which is a great affair there' :

Lahore,  
the 16th October 1898

Your Highness—

The letter that followed my wire gave the desired information therefore I did not wire back about my health in reply to yours.

This year I suffered much in Kashmir and am now recovered and going to Calcutta direct today. For the last ten years or so I have not seen the Puja of Sri Durga in Bengal which is the great affair there—I hope this year to be present.

The western friends will come to see Jeypore in a week or two. If Jagmohan be there kindly instruct to pay some attention to them and show them over the city and the old arts.

I leave instructions with my brother Saradananda to write to Munshiji before they start for Jeypore.

How are you and the Prince ? Ever as usual praying for your welfare.

I remain yours affectionately,  
VIVEKANANDA

P.S.—My future address is Math Beloor,  
Howrah District, Bengal.

We learn from Raja Ajit Singh's biography that after the birth of his son, Jay Singh, in 1893, and after he came into intimate contact with the Swami, he seems to have decided, as enjoined in our *Shastras*, that after enthroning the Yuvraj Jay Singh on the *Guddee* of Khetri, he would retire from this world and devote himself exclusively to the good of humanity in general, and to the uplift of his soul in particular. With this end in view, when Jay Singh was about five or six years of age, he gathered around him about 50 boys of the local Rajputs and Darogas of the same age group as Kumar Jay Singh and put them under training together. His intention being that when Kumar Jay Singh attained majority and took up the reins of the State in his hands in due course, he would retire along with all his officers and assistants, leaving the administration of the State to the Kumar and his friends. On the Kumar's ascending the throne, all the responsible posts were

to be filled by his new friends, and the Kumar was to be allowed to start a new page altogether. All these boys were put under training under the able guidance of Master Shankerlall, Headmaster of the local High School. Fifty ponies were bought to teach them riding and it was a charming sight to see this small army of children riding through the streets of Khetri in formation in their royal, colourful costumes, consisting of *Churidar Pyjama*, *Sherwani* and *Safas*.

This scheme seems to have been put in operation by Raja Ajit Singh in consultation with the Swami. And the latter was extremely keen and impatient to have him on his side as soon as possible, as 'both of them were born to do great things together'. Besides, Raja Ajit Singh, by this time, was involved in some troubles with Maharaja Madho Singhji of Jaipur, under whom he was a vassal and a Chief, and the only way out was to leave the State to the care of the Yuvraj as soon as possible. The Swami had, built high hopes on Raja Ajit Singh and he saw the hand of Providence in all these unhappy developments. It is, therefore, seen in the letter below that the Swami wants him in the fashion in which he was in Belur Math. This is what he says :

The Math  
Alumbazar,  
the 14th June 1899

My dear friend—

I want your Highness in that fashion as I am here, you need most of friendship and love just now.

I wrote you letter a few weeks ago but could not get any news of you. Hope you are in

splendid health now. I am starting for England again on the 20th this month.

I hope also to benefit some by this sea voyage.

May you be protected from all dangers and may all blessings ever attend you.

I am yours in the Lord,  
VIVEKANANDA

P.S.—To Jagamohan my love and goodbye.

The last of the series of these hitherto unpublished letters reproduced here, unhappily, does not bear any date. But judging from what the Swami says, it seems that this letter was written towards the end of 1900 and before Raja Ajit Singh's death on the 18th January, 1901. He started his *Paribrajan* just after the *Mahasmadhi* of his *Guru* Sri Ramakrishna in 1886, and never stayed in one place continuously for three months at a stretch for 14 years. This brings us to 1900. By this time, his health had also begun to fail and he was a completely broken man, despairing and despondent. His heart had become weak and gradually a feeling was coming upon him that 'work in this life is done' and that 'life is misery—nothing but misery'. This is one of the most pathetic letters he ever wrote :

'The Math,'  
Beloor,  
Howrah Dist.

Your Highness—

Very glad to learn that you and the Coomar are enjoying good health. As for me my heart

the "math"  
Beloor. Honrah sei

your Highness - very glad to learn that -

You and the Comers are enjoying good health. As far as my health has become very weak. Change I do not think will do me any good as for the last 14 years I do not remember to have stopped at one place for 3 months as a stretch. On the other hand if by some chance I can live for months in one place I hope it will do me good. I do not mind this however. I feel that my work in this life is done. Though good & evil, has a pleasure my life - boat has been dragged on - the one great lesson I was taught is - that life is misery, nothing but misery. Mother knows what is best. Each one after is in the hand of Karma it works out itself - and so may. There is only one element in life which is worth having at any cost - and that is love. Love increases and infinite broad as the sky & deep as the ocean. This is the one great gain in life blessed is he who gets it -

Even in other time knows

*Photostat of Vivekanandaji's letter written to his  
disciple Raja Ajit Singh of Khetri. Replete with  
rare love and self-dedication, this hitherto  
unpublished letter will be a valued beacon light  
to many spiritual aspirants.*

has become very weak. Change I do not think will do me any good as for the last 14 years I do not remember to have stopped at one place for 3 months at a stretch. On the other hand if by some chance I can live for months in one place I hope it will do me good. I do not mind this, however, I feel that my work in this life is done. Through good and evil, pain and pleasure my life-boat has been dragged on—the one great lesson I was taught is—that life is misery, nothing but misery. Mother knows what is best. Each one of us is in the hands of *Karma* it works out itself—and no way. There is only one element in life which is worth having at any cost—and it is love. Love immense (Sic) and infinite, broad as the sky and deep as the ocean this is the one great gain in life. Blessed is he who gets it.

Ever yours in the Lord,  
VIVEKANANDA

These letters, besides establishing the close and intimate relationship and the family ties that existed between the two, conclusively prove that a sum of Rs. 100 was being regularly paid to Smt. Bhubaneswari Devi, Swamiji's mother, by Ajit Singh. In fact, this amount was a permanent monthly remittance at the Swami's request, as contained in the above letter, and the mother was being paid this amount regularly from the Treasury of the Khetri Estate even after the death of the Swami and the Maharaja, till the death of Smt. Bhubaneswari Devi in 1911.

Then, again, from the correspondence which seems to have passed between the Maharaja, on the one hand, and the Swami's younger brother, Mahendra Nath Datta, on the other—a few letters have been recently discovered—it is abundantly clear that the Maharaja did not consider it the end of his duty by only providing a sum of Rs. 100 a month for the mother and the brothers, but always supervised and inquired about the educational progress of Mahendra Nath and looked after other small details of family matters as would be done by the head of a family who is personally interested in the welfare of his children. From some other letters, which Mr. Mahendra Nath Datta wrote to the Maharaja, it appears that the Maharaja asked for such seemingly trifling details as the titles of the books he was reading or that he intended to read.

7 Ramtonu Bose's Lane,  
Simla, Calcutta,  
22nd March 1893.

To

His Highness the Maharaja of Khetri,  
in Rajaputana.

Much glad in receiving your Highness' kind note of 10 March and to express my hearty thanks for that. Your Highness's solicitation for us is very great as shown in desiring to know what books I have read during this time. I would be too long and too tedious to name all the books which I have read during this time, but I shall be glad to name only a few principals of them, *Bhagbat Geeta* and *Shrimat Bhagabat*, Carlyle's

Sartor Resartus, Babu Keshub Chandra Sen's speeches (India and England), Pilgrim's Progress which I am translating into Bengali, *Imitation of Christ*, the principal books of the Boisnoba Theology (Life of Chaitanya etc.), a great many of the Christian Theology as far as I am able to procure, the best of the available books of it and a good many of the Philosophical works etc. To name all the books requires a catalogue for I read books very quickly. But I can express the whole in short that Theology and Philosophy are my chief delights, I have sent up my younger brother to the Metropolitan Institution one of the best Schools of the town and he is prosecuting his studies well. We are all right, Swami Sarot Chundraji and Swami Ramkrishnanandaji have offered their good wishes in his letter.

One thing I am forgetting and putting last but which ought to be put first and it is this about the health of the new born babe. I believe he has grown up to be a fine and a loving prince by this time. His innocent and beaming smile must put a great sparkle into all hearts. The baby I believe is about two months old. I would have written several pages to give vent to my full feelings which naturally comes up at the memory of a baby but the letter would then be too

long. My *Dundubot* to all the households and my good wishes to the rest. I believe your Highness has safely reached Khetri. Desiring to know about the health of all. I remain anxious for a letter.

I have the honour to be  
Your Highness's most obedient servant,  
MAHENDRA NATH DUTT.

P.S.—Got news of my brother who is now at Madras living with Baboo Monmath N. Bhattacharyya, the Assistant Comptroller of Madras.

MAHENDRA N. DUTT

Below is another letter from Mahendra Nath Datta to Maharaja Ajit Singh in which he again describes the progress of his studies :

7 Ramtonu Bose's Lane,  
Simla, Calcutta.  
Dated 11-4-93

To  
His Highness the Maharaja of Khetri in Rajputana  
Sire,

As no news come from Khetri for a long time, we are very much anxious about your Highness's welfare and health and of the new

born babe whose birth news made us so glad. A letter came here from Rewari I believe, but that is on the 10th March, more than a month ago. Swamy Yoganand and Swamy Sarat Chandra have much enquired about the baby and expressed their much *Ashis* on him. These two men are of purely saintly character and learned and both come from two very noted families, the one is the son of a big Zaminder and the other the son of a rich man, both of Calcutta. I have furnished your Highness with a list of books I have gone through during these months as your Highness desired me to write. I believe I could have read a good many if I could procure the books in time. Got no fresh news of my brother expect a vague one that he is in the Madras Presidency probably at Hyderabad.

The Swamies of the Mott have bestowed much of their blessings upon your Highness, the new born child and the other members of the family and thanked God for your Highness's welfare and prosperity and "more things are wrought by prayers than this world dreams of."

We are now all well.

Hoping this may find your Highness in good health and prosperity.

I have the honour to be  
Your Highness's most obedient servant  
MAHENDRA NATH DUTT

The Maharaja does not seem to be satisfied with Mahendra Nath's replies only, but as a true guardian of the boys, makes inquiries about them through other people as to how the boys were doing. Here is another letter from Swami Ramkrishnananda, in which he confirms the fact that Mahendra Nath was making steady progress with his studies :

Calcutta  
5th July 93.

To  
His Highness The Maharaja of Khetri.

Your Highness

It is a long time I have heard nothing from your Highness. I shall be happy to learn that your Highness is doing well with the little one. Since his start from India we have received no news of our much esteemed Swami Bibekananda. If your Highness has got any of his tidings, kindly bless us with the same, as well as that of your Highness.

Swamiji's younger brother Mahendra Nath's college has opened and he has set out with his

studies very regularly; but I have seen him, some days ago, little embarrassed with care.

This year we have had very heavy rain during the last and present months to the utmost disadvantage and loss of the people. Now it has been somewhat abated.

How the young baby going on, I think it is pretty well.

We are all right here, trusting your Highness and the Dear Darling in good health.

With blessings and prayer for your Highness.

I remain yours faithfully,  
RAMKRISHNANANDA.

C/O. Baikuntha Nath Sandale  
Govt. Stationery Office,  
Calcutta.

Thus, the assurance given by Paramhansa Ramakrishna to Narendra Nath that his people would never be in want of 'plain food and clothing' was fulfilled through the advent of Maharaja Ajit Singh of Khetri on the scene. While Narendra Nath became Swami Vivekananda and devoted himself to the 'Lord's work,' the Lord did 'the rest' for him by bringing him into contact with Maharaja Ajit Singh.

---

## IX

## Khetri The Unofficial Headquarters

WE have seen how Swami Vivekananda was regular in his correspondence with Raja Ajit Singh, who was not only his disciple and 'one of his best workers', as referred to by him in a letter to Sister Nivedita from Almora on the 23rd July, 1897, but his friend, philosopher, and guide. When the Raja went to England in 1897, the Swami was keen to accompany him, as is seen from his letter to Miss Mary Hale on the 9th July 1897, wherein he says that 'I had arranged to go with Ajit Singh to England, but the Doctors not allowing, it fell through. I shall be so happy to learn that Harriet has met him.'

The Swami was deeply hurt when anybody talked ill, or disparagingly, of Ajit Singh. When there was a conspiracy at Jaipur against Raja Ajit Singh, the Swami thundered in a letter to Swami Brahmananda in 1895, when the latter was in Jaipur, telling him, 'who on earth possesses the power to put the Raja of Khetri down ? The divine Mother is at his elbow ?'

Thus, we see that the Swami did not only write to the Maharaja on all possible subjects from fish to philosophy, but kept himself in constant touch with all the developments at Khetri, which had helped him in 'bursting upon the world as a thunder-storm.' The Maharaja did not only help him to go to America and constantly catered to his personal and physical needs, but acted as his representative and secretary while the Swami was abroad. In fact, he looked upon all the Swami's friends and devotees as his brothers and supplied them with all the information they wanted about the Swami. Belur Math and Ramakrishna Mission came into existence in 1897. Till then it was the

proud privilege of Khetri to act as the Swami's Secretariat and we find that between 1893 and 1897, when he was out of India, all inquiries concerning the Swami used to be directed to Khetri, and, similarly any information that any of his *Gurubhais*, or devotees, received was sent to Khetri. This statement is supported by some of the letters which have now been discovered.

In the letter quoted below, Swami Brahmananda, a *Gurubhai* of the Swami and first President of the Ramakrishna Mission and Math, inquires of Munshi Jagmohanlal as to whether he had received any further news from Swami Vivekananda. He further wants to know his address so that he could communicate with him from time to time. Here is the letter in full :

Jeypore  
the 11th July 93.

Dear Jogmohunlalji,

It is about a week, that we have safely arrived here from Abu Road, accompanied with Swami Akhandanandaji, a brother of ours, who came from Bombay to meet with us there at Kharari. We have been very glad to see him after a long separation of about three years but could not help being sorry to find him unwell. He has been suffering from a chronic pains in the chest which has caused much damage to his robust health. He went to Tibet and spent more than four years continually in that excessive cold country. On his way back to Calcutta via Cashmere above three years hence, he caught

sudden cold. We advise him to stop in a sanitary place for some time. It is told that Shikhawati is a very nice place in point of health specially in the rainy season, and he intends to go to Malsiswar at the request of Sardar Bhursinghji with whom we are living at present. We have instructed him to pass some of his days amongst you in Khetri, en route Malsiswar. He is going to leave this place in a week or so. He is very intelligent and we hope you will be benefitted (Sic) much by his company.

We shall soon start for Sree Brindabunjee. How are you doing all. Please inform if you have received any further news from Swamijee and let us know his address that we may communicate to him from time to time. Our sincere Ashirbad to His Highness and to yourself.

Hoping you are well and prosperous.

Yours sincerely,  
SWAMI BRAHMANANDA

Mr. Haridass Mitra, another devotee and admirer of the Swami, being unable to know the whereabouts of the Swami, writes to Munshi Jagmohanlal from Belgaum on the 14th August, 1893 :

**KHETRI THE UNOFFICIAL HEADQUARTERS**

195

Belgaum,  
14-8-1893

Dear Sir,

I shall feel highly obliged by your kindly informing me the whereabouts of our Rev Swamiji who has gone to Chicago. I believe you might be knowing his address, hence the request for which I beg to be excused.

Yours sincerely,  
H. MITRA  
Forest Officer.

To  
Munshi Jagmohanlalji,  
Private Secretary to  
H. H. the Maharaja of Khetri

Swami Ramkrishnananda, the 'Mother' of the Math, in a very intimate and enlightening letter is eager to acquaint Munshi Jagmohanlal with all he came to learn of the Swami from a letter from the latter from Chicago :

Calcutta  
The 10th Feb 94.

My Dear Munshiji,

I have the pleasure to inform you that after a long time received a letter from our much esteemed

brother Vivekanandaji. He is still at Chicago and is doing well. You would be very glad to know that the American nation have highly appreciated him and are doing their best to serve him in all purposes. Thousands of men and women gather eagerly around him to hear what he says, and follow him everywhere he goes. They love him, honour him and adore him as a *Guru*, and don't like at all to part with him. He says the cold there is in its extreme. The whole country i.e. North America is covered with snow from 2 to 5 feet. The rivers, lakes and even the violent and powerful fall of the Niagra (Sic) are all frozen to stone, so that an elephant can easily pass upon them as if upon the land. So very cold that the ordinary Thermometer becomes frozen in the northern part of the country and people have to use Alkohol Thermometer (Sic) instead. But the wonder is that they never drink water unless a piece of ice is put into the glass because the house they live in, and the Railway carriage they travel are kept very warm by means of steam pipe. If one wishes to go out, he has to put on Salom Coat upon warm suit and woollen shoes upon the leather ones. Every thing is dear there too much. The rate of a cooly or servant is Rs. 6/- a day, one cigar 4 annas, one pair of

ordinary shoes Rs. 24/- and a suit Rs. 500/-. The Americans, he remarks, are unrivalled in the world in ingenuity, luxury, making and expending money. At first he thought that he won't be able to bear the awful cold there, but up to time he has done well, only pity it is, that he has also to use heaps of warm clothes. The females there, he says are the first in the world in acquirements, learning, independence and kindness ; in fact they are every thing in the Society, and are the incarnations of kindness and piety. There are thousands of this sex whose hearts are so pure as the white surrounding snow. We would be happy to send you the original letter, but sorry it is written to us in Bengali and many amongst us have not read it as yet. The Birthday ceremony of our Lord comes on the 11th March 94, for which I tender you two invitation letters, one for yourself and the other for His Highness. We would be very happy if you please arrange to come down and join with us at this auspicious event.

We all wish that you once come and see what Supernatural things occur that day. Thousands and thousands of men from the Calcutta Aristocracy and gentry resort at the place, the garden of Paradise, where our Lord lived, to forget the cares and anxieties of the world and enjoy

peace, merriments and real happiness. Hundreds and hundreds of men in batches being forgetful of their selves, offering prayers, singing chorus songs in praise of the Greatest of the Great, Our Lord meditating in His all absorbing love and all embracing principles of religious teachings and tolerations, worshipping and partaking of the feast which is treated by the public support. In a word, the whole garden seems to be animated with an uncommon Force; and the Lord although invisible to others seems to sit at every one's heart, irrespective of creed and caste (Sic) and healing them, animating them and pouring joy peace and bliss unto them. Won't you come to see such a grand scene and grander things.

Saw Mohendra Nath the other day. He with his mother and youngers and other family members is doing well. He is busily engaged with his studies, every day revising a book. His Examn. will fall on the 26th prox. When His Highness is redresser of his Swamiji's family, He knows the better means to help them, so I need not think any more on the point.

Trusting His Highness with his Kumar and the family is enjoying health peace and prosperity. Hope you are well too. We are all

right. With blessings and prayers for His Highness and good wishes to you.

I remain yours faithfully,  
RAMKRISHNANANDA

C/O. Baikuntha Nath Sandale  
Govt. Stationery Office,  
Calcutta.

Here is the invitation referred to in the second paragraph of the preceding letter and sent by Swami Ramkrishnananda to His Highness the Maharaja of Khetri for the celebration of Lord Ramkrishna's birthday :

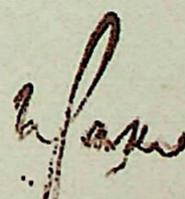
To  
His Highness the Maharaja of Khetri  
in Rajputana.

Your Highness,

The birthday Anniversary of our Lord Ramakrishna Param-Hansa Deva will be celebrated on Sunday the 11th March 1894 at Rani Rashmony's KALI-BARI, DAKSHINESWAR. Your presence and co-operation solicited.

Disciples.

BARANAGAR MAT  
Alambazar, 24 Parganas,  
Bengal.  
The 9th February 1894



P.S.—Spontaneous remittance to support this great cause, will be thankfully received by the undersigned.

RAMKRISHNANANDA

Dr. Bhupendra Nath Datta, Swami Vivekananda's youngest brother, also reports to Munshi Jagmohanlal about the Swami's activities in 1898 as follows :

7-7-98

Dear Sir,

For a long time I had not correspondence with you. I have received news that my elder brother is in Turkey and from there he will travel to Persia, Thibet, Mongolia up to the Chinese wall. He wrote it to one Mr. T., of America, a friend of the Swami Saradananda who informed about it to Swami Saradananda. We are all-right here, hoping you and His Highness the same.

Yours sincerely,  
BHUPENDRANATH DUTT.

To

Munshi Jagmohanlal of Khetri,  
Khetri, Rajputana.

Swami Shivananda, another Gurubhai of the Swami, who later became the third President in succession of the Ramakrishna Mission and Math (1922 to 1934), also reports in a letter from

Darjeeling to Munshi Jagmohanlal, who was staying at that time at Nainital, what he had learnt about the Swami and his movements :

Darjeeling  
C/O. Govt. Pleader

My Dear Munshiji,

Your kind note of the 2nd was forwarded to me by the brothers of the math. I have been living here since May last for an airing. Swamiji is in Kashmir now and getting on very well. You can address him to the care Mr. Rhishivar Mukherjee, Chief Judge, Srinagar, Kashmir.

S. Akhandanandji is working in connection with an orphanage started by him at Mahula, District Beharampur, Bengal. This is a sequel to the famine relief works in those parts which he braved for and succeeded wonderfully perhaps you know of it.

With love and blessings.

Yours affectionately,  
SHIVANANDA.

P.S.—How long you are going to stay in Nainital? Have not you heard that the "*Awakened India or Prabuddha Bharata*" is going to be published from Almora hence forward under the management of Capt. Sevier and a new disciple of our

Swamiji and is going to edit it ? Swami Turiananda, Sadananda and Niranjananda are all in Almora. If you like you can have a trip over there. It is a day's ride from Nainital and a very pleasant one.

Where is our beloved Rajaji now ? Is he come back from Badri Kedar safe and sound ? My love and blessings for him and the rest of his family.

From the preceding letters, it will be seen that not only the Swami but his *Gurubhais* and friends and admirers were also in regular correspondence with Raja Ajit-Singhji and his Private Secretary, Munshi Jagmohanlal, on all sorts of subjects, and Khetri was practically the hub of the Swami's activities from where information was sought and given on all subjects concerning the Swami. Even laymen, who were in any way interested in, or connected with, the Swami and his activities knew that Raja Ajit Singh was a great friend of the Swami, and did not hesitate to write to him.

Here is a letter from one Shri Akhay Kumar Ghosh, who was later called to the Bar in Calcutta written from Bombay :

Bombay 4-11-93

I appear before your Highness today with a very happy tidings. It is that of Swamiji. Swamiji has been honoured with a seat on the platform in the Parliament of Religions at Chicago in connection with the Chicago Columbian exposition. He represented the orthodox Hinduism

of India and spoke on it and answered to many questions that were put to him by the representatives male and female of the various communities present there. In the "Messenger" it is published as follows :— Another session held on Firday morning was devoted to orthodox Hinduism. Swami Vivekananda, a Brahmin Sanyasi or monk, spoke on the teachings of his religion and answered question put by the audience. Hundreds of questions were asked by men and women of various creeds, Catholics and Protestents, Clergymen, Theosophists, rationalists, etc. The hall was crowded and immense enthusiasm prevailed; and yet between this heterogeneous audience and this pagan teacher there was no disagreeable friction whatever." In another American paper of the 18th September I see the following : "Following are the names of gentlemen who represented India and who were on the platform. Mr. Protap Chandra Mozumder, Brahmo from Calcutta, Mr. Balmat Bhan Nagarker, Brahmo Bombay, Babu G. N. Chakravarti, Brahman, Theosophist, Allahabad, Swami Vivekananda advanced Brahman, Bengal Mr. A. Dharmapala Buddhist, Colombo, Ceylon, Mr. Veerchand Gandhi, Jain Bombay and a few others whose names we cannot find". These are the latest news about Swamiji's activities

at Chicago, shall write again when I find any worth informing.

I wait with patience the reply to my last letter to Jagmohanlalji. I don't think my letters and telegrams are finding their way in the waste paper basket if so I shall patiently bear my misery and let come what it may. I have disturbed your Highness too much to justify me to do that any more. With devoted regards,

I remain,  
Your Highness' most obdt.  
servant,  
Akshaya K. Ghosh.  
Jenerdhan Sakharam Naik's Bungalow  
Near Prarthana Somaj, Girkam,  
Bombay.

This Mr Ghosh seems to have gone to England later to study law and when he was in financial difficulties in England, he wrote to Ajit Singhji for help simply on the strength of his little acquaintance with the Swami, whose name he does not forget to mention :

352 Kew Road,  
Kew Gardens London S.W.  
January 13, 99.

Your Highness,

After a long time I approach your Highness under most distressing circumstances. It has become impossible for me to stay here any longer.

At the same time it would be the greatest pity for me to go back just now when I am within visible distance of finishing every thing here in June next when I get called to the bar. I have passed all the examinations except one. I shall try to be brief as possible. There is difficulty to stay up 5 months more and my call fees in June about £100/- I require a £100/- and no more. I saw Mr. Sturdy about this terrible difficulty and he advised me to write to your Highness at once. I believe he also is writing to your Highness by this mail asking you to be generous to me. He told me that he has been holding £ 20/- from your Highness for Mohin—no body knows where he is—for the last 19 months. Whether he can reserve that for my call fees and your Highness will for the last time help me with an additional £ 70!—to make up the £ 100!-. I do not want the money myself. It may be with Mr. Sturdy and he to pay my fees to the Law authorities in June next.

I am in a terrible fix and agitation and hope to hear from your Highness by return. Swamiji is coming here and will stay with Mr. Sturdy.

With very profound regards.

I remain,  
 Your Highness's Most Obedient  
 Servant  
 Akshaya Kumar Ghosh.

As is natural, the intimate relationship that grew and developed between the Swami and Ajit Singh became known to people outside the fold of the Ramkrishna Order and they knew what a soft corner the Raja had for everybody even remotely connected with the Swami. As is usual in such circumstances, people did not hesitate to approach the Raja in the Swami's name to solve their personal problems.

From a letter by one Satish Chandra Dutta, of 5/1/1 Rama Kanta Bose's 2nd Lane, Calcutta, when he was in difficulties about the marriage of his daughters, it is evident that he wanted to exploit the sentiments of the Raja and his respect for the Swami by calling himself a *Gurubhai* of the Raja, that is, a disciple of the Swami. This is what he writes :

7th August 1897.

To

Moharaj Ajit Singh Bahadoor',  
Khettry, Rajputana.

Moharaj,

I am one of the disciples of Swamy Vivekananda that is your honour's Gooroo Bhayee. I am at present serving in a merchants office, and drawing a pay of Rs. 25/- per month. The family of mine consists of five heads. Consequently (Sic) I am unable to left a single pice even for future, and at the same time my son suffering with lever and splin for nearly two years. For that reason I have to bear an interest of a

heavy amount of debt which is a very difficult task for a poor man like myself to recover.

Now I have nothing to speak to your honour but only I have got two daughters who are standing at their proper age for marriage. The present marriage ceremony of the Kayastha caste is too much difficult for a poor man to proceed further on. The wealthy Kayasthas has done this because their circumstances allow them to pay either small or heavy. They do not take care for it as they have got a zamindari income, but they never think of their fellow brethren who are maintaining their families with a poor pay.

Nowadays a man to whom God has given a son from the very birth day of that son the father aiming to get Rs. 3,000/- 4,000/- at the time of marriage. Nay it is very difficult for a 3 or 4 daughters' father. Under these circumstances the poor man's daughter will remain unmarried for ever. Presently I am the father of two daughters. I do not know what I will do for it, and I have explained all my facts before. I think that your honour will take this matter into a kind consideration. I want nothing more but sum of Rs. 2000/- for serving the marriage ceremonies. I am well known to all who are the followers of

Lord Ramkrishna. When your honour is at Calcutta on Dooly Chand's house and when our Swamiji is also there I went to see your and will have a talk for this, but all other Swamies who were present at that time spoke to me that today the Maharaja is too much busy and he will return home very soon and therefore he will start for Kalimayee, whatever you have to speak better write a letter after putting them in and forward it to his honour's and there and then you shall be able to get the answer on reply. Again I have questioned "will his honour remember this poor man's lives ?" Those Swamies spoke in the meantime on answer 'Oh! Yes, he will reply to your letter and again those Shadoos spoke to me if you are here to begging an assistance there will occur no such time and opportunity. I am all right here hoping the letter will meet you on your Honour's sound health.

I have the honour to be,  
Sir,

Your most obedient servant,  
Satish Chandra Dutta.

5/1/1 Ram Kanto Bose's 2nd Lane,  
Baghbazar, Calcutta.

P. S.—If your honour wish to know further of me better write a letter to Allombazar Moth and

then your honour will be able to know whether I am the fittest person for deserving charity or not, whether your honour have a mercy towards me or not.

Followers of the Swami wrote to the Raja for help to solve their personal problems not only from Bengal, but from other parts of the country as well. Here is a letter from one Muthu Kumar Swami, B. A., to the Raja :

Salem,  
27th January '98.

Aum

May it please Your Highness,

On behalf of the Swami Vivekananda Sabah Salem and Ram Krishna Mission, Salem Branch I did myself yesterday the honour of despatching to your Highness a copy of my Brochure on Hindu idolatry and at the instance of the Sabah now venture to address Your Highness by letter for some help in a pecuniary sense by way of charity for my other publications announced on the cover page of the brochure on subjects of Hindu Religion and Aryan Philosophy both in English and Tamil the Vernacular of the Presidency to be published on behalf of the Sabah and Mission. The proceeds of the sale of these works are to go

towards their upkeep and I pray in their name  
your Highness will favour me with a kind reply  
at an early date.

I beg to remain,  
Your Highness,  
Your most obedient servant,  
V. Mutucumaraswamy, B.A.  
*Secretary,*  
Swami Vivekananda Sabah.

Thus, Raja Ajit Singh's name became a household word in  
circles of which Swami Vivekananda was the centre.

—oo—oo—

X

## A Triumphant Return

**S**WAMI Vivekananda left the shores of India from Bombay on the 31st May, 1893, and landed back in Colombo on the 15th January, 1897, after a period of about three and a half years, spent mostly in America and in England. During that period, he toured the whole of the continent of America like a whirlwind and took it by storm as prophesied by that simple but far-sighted Pandit of Porebunder, who was one of his first admirers to advise him to go to the West, where his thoughts and ideas would be better understood than in his own country.

As a result of the great strain, the Swami's health was completely ruined by the time he returned home. Though he was hardly 35 at that time, he thought that he was an old man. In one of his letters to Miss Mary Hale, after his return from America, written from Darjeeling on 28th April, 1897, he says : 'My hair is turning grey in bundles and my face is getting wrinkled up all over, that losing of flesh has given me twenty years of age more'.

In fact, within that period of three and a half years in the West, he put in work of 20 years, and Nature which is no respector of persons, had its revenge. He planned a complete holiday as soon as he arrived in India, so as to recoup his health, but here, too, God willed otherwise, and he could not take the holiday as planned. The news of his tremendous success in America and the way in which he had raised the prestige of India in that far-off land reached the shores of India before him and elaborate preparations were made everywhere, specially in Colombo, Madras and Calcutta, for a royal reception. So great was the popular enthusiasm that the Swami himself was taken aback at the multi-

tude of human heads that gathered to greet him at every place. As a result, he was detained for a number of days at places where addresses were delivered to him and where he had to speak to vast audiences, as also to meet friends and admirers in groups and satisfy their curiosity.

Raja Ajit Singh, too, who kept himself in constant touch with the Swami, was overjoyed at his return and his unparalleled success, which he treated as a personal triumph. Therefore, he did not lose any time in sending Munshi Jagmohanlal, with an address to be delivered to the Swami on his own behalf on the latter's arrival in Madras.

But when Raja Ajit Singh heard from Munshi Jagmohanlal about the state of the Swami deteriorating health, he lost no time in hurrying to Calcutta to meet him. He reached Calcutta on the 18th March, 1897. By that time, the Swami had gone to Darjeeling, where he was staying as a guest of Mr M. N. Banerjee, with his American disciples, the Savier couple, Giishi Chandra Ghose, Mr Goodwin and his *Gurubhais*. The Swami and the Maharaja must have been in correspondence with each other, and the former came down from Darjeeling to meet the latter in time. This is what the 'Eastern and Western Disciples' have to say on this point :

With the exception of a flying visit to Calcutta to receive the Raja of Khetri, who had come all the way from Rajputana to see him after his return from the West, the Swami was free from work and worry. On the occasion of the Raja's visit, the Prince was sumptuously entertained in the monastery at Alambazar, and the Swami held a long discourse with him pertaining to the mission of Hinduism. Raja Ajit Singh and several other ruling Princes intended to start shortly for England. The former tried hard to induce the Swami to go with them, but the

doctors would not hear of his undertaking any physical or mental labour just then.

A more faithful and realistic description has been given in the *Waqyat Register*, which is worth quoting :

ता० १८ मार्च सन् १८६७ ई० मीती फागण सु० १५ सं० १६५३ का  
वीसपतवार मु० कलकत्ता ।

सवारी श्रीजी बहादूर की अबल दरजा की गाड़ी से मुवह छे बजकर ४५ मीन्ट गया हावड़ा का ईस्टेशन पर पूँछनी ईस्टेशन पर नवाब साहब लुहारू अपणों देस का सेठ महाजन दूलीचन्दजी स्योप्रसादजी बागला बगैरह-बगैरह तथा श्री स्वामीजी का भेज्या हुया त्रिगुणतीतानन्दजी सिवानन्दजी बगैरा स्वामी तथा और सैंकड़ी लोगां मोजूद छा गाड़ी ठेरताई नवाब सहाब लुहारू से मील्या थोड़ी बातां करी पाछै धीरे-धीरे पधार चौकड़ी की गाड़ी में बीराज्या सामने सेठ दूलीचन्दजी स्योप्रसादजी ने बैठाया सबसे आगे गाड़ी धासा बैक पाछे डा० चन्दरसिंहजी अलसीसर स्योदानसिंहजी लाम्पां बैके पाछे मीर मुनसी लछमीनारायणजी नारायणदासजी बैके पाछै और लोग बाग.....एक मकान स्योबकसजी बागला को चौमंजिलो डेरा वास्ते अच्या का सेठ लोगां तजबिज कीयो छो सो सवारी बड़ा बाजार में पधारी.....गाड़ीयां की लंगाटेर अनकरीब पचास से ज्यादा छी.....मकान का दरवाजा आगे गाड़ी से उतर कर ऊपर पधार्या ।

ता० २० मार्च सन् १८६७ मीती चैत बु० २ सं० १६५३ का सनीसर मु० कलकत्ते—

मामूली कार्रवाई क बाद लोग बाग हाजिर होवा बालां से मीलबो व बातां होती रही ।

ग्यारा बज्यां अंग्रेजी आफिसां में पधार सामान मुलाहिजो फरमायो पसन्द के मुवाफिक घरीद करवा को हुकुम हो तो रहो..... ३ बज्यां बाद वापस डेरे पधार ..सेठ दूलीचन्दजी के बगीचे पधार्या ..

स्वामी विवेकानन्दजी दारजिलिंग छा वां से तार द्वारा बात होकर वांकी तड़के ग्यारा बजे की गाड़ी से आना को घबर आई वांका ल्यावा वास्ते ईस्टेशन पर पधार्या वा उनका डेरा बौरह का मकान सामान का बन्देबस्त की हुक्म होती रहो—सेठ लोग महफिल में आया छा वां ने हुक्म फरमायो कि स्यामकी स्वामीजी का आगमन को उत्सव उमदा तौर प्र होण् चाहिजे थां लोगाने मय सारा देशवाली साथ के ईष्टेसन पर चाल कर स्वामीजी को सतकार करो चाय—येक बजे वाद बग्गी सवार होय डेरे पधार आराम कियो ।

ता० २१ मार्च सन् १८६७ ई० मीती चैत व० ३ सं० १६५३ का दीत कलकत्ते ।

सूबही मामूली कार्रवाई के बाद मुनसी लछमीनारायणजी रामलाल मास्टर ने बारकपर स्वामीजी के सामने जावा को हुक्म फरमायो ……

दस बजे बग्गी सवार होय मय सेठ दुलीचन्दजी स्योदत्तरायजी बगोरा के सालदा ईस्टेशन पर पधार्या रेलगाड़ी आकर ठहरी श्री हजूर स्वामीजी की गाड़ी अबल दरजा की में पधार्या स्वामीजी से डण्डवत करी पैर प्रक्षालन कर केसर चन्दन चढ़ाय पुष्पां की माला पहराय गुलदस्तो दियो साथका स्वामी वाने माला पहराई स्वामीजी पलेटफारम पर उत्तर्या वैं वषत नबाब सहाब लुहारु व सहर का मारवाड़ी लोग जो पहलां से ईस्टेशन पर स्वामीजी का आगमन पर गया हुंवा छा स्वामीजी का दरसण कीया आदम्यां को भौत हजुम हो गयो । श्री हजूर जुबान मुबारिक से अडेरेस पढ़यो—

नबाब सहाब लुहारु ने स्वामीजी से मिलाया—धीरे-धीरे पलेटफारम पर से बग्गी तक पधार्या—रस्ता में लोग बाग पुष्पां की बरषा करता रहया स्वामीजी ने बग्गी में सरदारी बैठक प्र सवार कर आप सामने विराज डेरे पधार्या—सेठ लोगां की गाड़ी पचास साठ के करीब थी डेरा में स्वामीजी सनान करवा लाग गया । श्री हजूर सेठ महाजन जो नजर करवा वास्ते भेला हुबा छा वासे बातां करता रह्या बाद में सब लोगां की नजर लई । स्वामीजी सनान से निमट कर दरबार में पधार्या कुरसी पर बीराज्या श्री हजूर भैंट करी

## A TRIUMPHANT RETURN

215.

सारा कमरा में गलीचा की विछात छो सो गलीचा पर सामिल बीराज गया मां हुक्म के सेठ महाजन लोग स्वामीजी की भेट करी ।

पीछे लोगां ने सीष हुई स्वामीजी आराम फरमायो श्री हजूर जूहरी लोगां की हीरा व जेवर ल्यायो हुवो मुलाहिजे फरमाता रहा—स्वामीजी उठ कर लोग वागां से बातां करता रहा—स्थाम के बकत हाथ मुं धोय स्वामीजी बगी सवार होय स्वामीजी के गुरुद्वारे मठ में पधार्या—स्थान की भेट करी । रात का आठ बजे करीब सेठ दुलीचन्द का बगीचा में पधार तार व डाक मुलाहिजे फरमाया—थाल आरोग्यो—स्वामीजी जीमकर आराम कीयो । श्रीजी भी वारा बजे के करीब आराम फरमायो ।

ता० २२ मार्च सन् १८९७ ई० मीती चैत वा० ४ सं० १९५३ का सोम मु० कलकत्ते ।

बगीचे सेठ दुलीचन्द के ।

सूबे ही मामूली कार्रवाई के बाद पोसाष धारण करती वस्त ठाकुर सौरीन्द्र मोहनजी आया वाने या बात कही गई वह बगीचा में टहलता रहा । पोसाष धारण कर बारने पधार्या जद ठाकुर भी आ गया वरामदा में हाथ भीलाय कमरा में दहणी त्रफ कुर्सी प्र वाने बैठाया बाई त्रफ आप बीराज्या थोड़ी देर स्योकीया बातां हुई वे पाछा गया वाने श्री हजूर बगी तक पूहचाया ।

स्वामी विवेकानन्दजी से बातां करता रह्या—थाल आरोग्यो—स्वामीजी तो मठ में पधार्या—श्री हजूर बगीचा से अंगरेज सोदागरां की आफिसां में पधार्या—

ता० २६ मार्च सन् १८९७ को कलकत्ते से रात के ६ बज्यां ट्रेन से रवाना हुया ।

Thursday, 18-3-1897, Miti Phalgun Sudi 15, S. Y. 1953,  
Camp—Calcutta.

The train bringing the Raja Bahadur reached Howrah Station at 6.45. At the station, he was received by Nawab Saheb Loharu, the Seths of our State like Dulichandji (Kankarania), Shew Prasadji (Tulsysan), Shew Buxji Bagla, and others. The Sanyasis sent by Swami Vivekanandji namely—Swamy Trigunatitanand, Swamy Sivanand, and others, also came to receive him. There were hundreds of other people present. As soon as the train stopped, the Swamis first met the Raja and then Nawab Saheb Loharu met him, with whom he talked for some time. Thereafter, he slowly walked to the carriage drawn by four horses and took his seat in it with Seth Dulichandji and Shew Prasadji. There was a big procession of carriages. Raja Saheb's carriage was in front, and behind it followed the carriage of Thakur Chandra Singhji Alsasir Shyodan Singhji, Lamy Mir Munshi Luxmi Narayanji, Pt. Narayan Dasji, and other carriages. The Raja was housed in a four-storeyed building belonging to Shew Buxji Bagla, which was arranged by the local Seths. There were about 50 carriages in the procession. The Raja got down in front of the door of the house and went up.

20-3-1897—Miti Chait Badi 2, S. Y. 1953—Saturday Camp—Calcutta.

After attending to routine affairs, the Maharaja met the visitors and talked with them. At 11, he went to the European shops where he inspected certain things and ordered a few items. Returned at 3 and went to the garden of Seth Dulichandji. Swami Vivekananda was in Darjeeling, with whom he had telegraphic communication. It was learnt that the Swami was coming to Calcutta by the 11th, and the Maharaja ordered that a proper reception be given at the Station and suitable arrangements be made for his comfortable stay in Calcutta. He also asked the

## A TRIUMPHANT RETURN

217

Seths and other gentlemen who had come to the garden to attend *Mahfil* that the Swami's reception should be held on a grand scale in the evening. He also asked that all the people present with their friends should go to the Station to accord a fitting welcome to the Swami. At 1, he came to his residence by Victoria where he rested for some time.

Sunday, 21-3-1897—Miti Chait Badi 3, S. Y. 1953  
Camp—Calcutta.

After attending to the daily routine, the Maharaja asked Munshi Laxminarayan and Ramlal Master to go to Barrackpore to receive the Swami in advance. At 10, he himself went to Sealdah Station with Seth Dulichand Kankarania, Shewduttroy Bagla and others. As soon as the train stopped at the platform, His Highness went into the first class compartment in which the Swami travelled and prostrated himself before him. After that, he washed the Swami's feet and put *Keshor Chandan* on them and garlanded the Swami and also offered a bouquet. He also garlanded the other Swamis who accompanied Swami Vivekananda. When the Swami emerged from his compartment, he was introduced to Nawab Saheb Loharu and other Marwari gentlemen of the town who had gathered at the Station to have the Swami's *Darsan*. In the meantime, a big crowd had collected and His Highness read the address and presented it to the Swami. Slowly he walked down the platform to the waiting Victoria. On the way, flowers were showered on the Swami. The Maharaja had the Swami seated in the back seat and himself sat facing him. There were about 50 to 60 Carriages belonging to the Seths which followed the Swami's in a procession.

On reaching the place where the Maharaja was staying, Swamiji had a bath. In the meantime, His Highness

talked with the Seths who had come to offer presents to him. After that, he received *Nazar* (presents) from all those present. After his bath, Swamiji also joined the Maharaja in the Durbar and took his seat by his side. Then His Highness offered *Nazar* (presents) to the Swami and himself sat on the carpet along with other people.

According to the directions of His Highness, the Seths and Mahajans also offered *Nazar* to the Swami. After that all the people left and Swamiji retired. His Highness, in the meantime, inspected the jewellery brought by the jewellers for him. When Swamiji woke he talked with the people present. In the evening, Swamiji after a wash, went to his Math. The Maharaja also accompanied him there. The Maharaja went to Seth Dulichand's garden at about 8 p.m. where he saw the letters and telegrams received for the day. He dined with Swamiji. Swamiji retired and His Highness also went to rest about midnight.

Monday, 22-3-1897, Miti Cahit Badi 4 S. Y. 1953,  
Camp—Calcutta (Garden House of Seth Dulichandji).

After attending to the daily routine, the Maharaja was dressing when Sourendra Mohan Tagore came to see him, and he was informed that the Maharaja was dressing. Mr. Sourendra Mohan Tagore, in the meantime, walked in the garden. As soon as the Maharaja came down, Tagoreji came up and shook hands with him. The Maharaja took Mr. Tagore to his room and made him sit on his right hand side and himself sat on the left hand side. They conversed for some time on different topics. The Maharaja escorted the Swamiji to the carriage and talked for some

A TRIUMPHANT RETURN

219

time with him, after which Swamiji went to the Math and His Highness went to buy a few odds and ends.

26th March 1897. The Maharaja left Calcutta by train at 9 p.m.

—ooo—

## XI

## ‘The Good And Wise In Life Are Few’

**M**AHARAJ Ajit Singh was all attention not only to Swami Vivekananda and his family members, but he equally respected and ‘valued his *gurubhais*’ and other monks of the Order, many of whom, as we have seen, were in regular correspondence with him. Whenever any *gurubhai* fell ill or did not keep good health, he was advised by the Swami to go to Khetri for rest and recuperation. Khetri had in a way then become a sort of resting place or rest house for the overworked *Sanyasin* of the Order, who found in Khetri a ready home and in the Maharaja always a willing and sympathetic host.

When Swami Akhandananda, alias Gangadhar Maharaj, was broken in health after his long and arduous trek in Tibet, he was directed by the Swami to stay at Khetri for some time and when he learnt that by his stay at Khetri the Swami had regained his health, he expressed great pleasure. Swami Akhandananda did not merely rest there but worked amongst the poorer section of the people for more than two years. He had some very good stories to tell about the Maharaja and about his respect for the Order.

In the preface to Pt. Jhabermal Sharma’s book, *Khetri-Naresh* and *Swami Vivekananda*, he says :

.....I became acquainted with Raja Ajit Singhji Bahadur of Khetri in 1893. Prior to this the Raja had already been favoured with the blessings of Swami Vivekananda. As per orders of Swamiji I got an opportunity to stay at Khetri for a long time and I took

part in various activities concerning the welfare and progress of the Khetri State, spread of education receiving my special attention. Raja Ajit Singhji himself was a great respecter of merit and took great interest in educational matters. Swamiji's association with him greatly added to his sterling qualities. It is not possible to find a second to Raja Ajit Singhji amongst the galaxy of Indian Princes of the day. I have no hesitation in saying that the Raja was an embodiment of humility, courtesy and practical wisdom. By nature he was attracted to meritorious people whom he properly respected. He had his own ways to test merit. He was an ideal so far as forgiveness is concerned. I have seen with my own eyes how a Punjabi vagabond type of Sadhu assailed him with abuses without any provocation and how he did not lose his patience. On the other hand, he got suitable arrangements made for his comfortable stay and thus showed his proverbial courtesy. These qualities of his viz. forgiveness and proper respect for others, had a tremendous effect on his officials.

The *shastras* say that one should speak the truth but not an unpalatable truth. However, I had occasion to speak hard and disagreeable truths to him but he never lost his temper at what I said, howsoever harsh and unpalatable it might have been.....Rajaji was a wonderful worker. He was a good poet too, and his heart was full of love. Still I remember a few lines of one of his poems the burden of which was 'the hope of union with him does not allow me even to die'. Swami Vivekananda used to forget himself while humming this line and appreciating the meaning underlying in it.....

Swami Vivekananda left his mortal coil sometime after Rajaji's death. He was deeply grieved at the sad demise of the Raja and he had expressed his deep sorrow

to us on several occasions. In reality, Raja Ajit Singh was a great devotee of and a main pillar of help to Swamiji....

Maharaja Ajit Singh died on 18th January 1901 from an accidental fall from a high tower of Akbar's tomb at Secundra near Agra. As we have it from Swami Akhandananda, the Swami was deeply grieved at the sad and sudden demise of the Maharaja and had expressed his sense of grief to him on several occasions. Writing to Miss Mary Hale on 18th May 1901 the Swami said "the Raja of Khetri died from a fall a few months ago. So you see things are all gloomy with me just now". Again writing to the same lady on the 5th July 1901 from Belur he bewails and says—

"I have not made any interesting friends of late and the old ones that you knew of have nearly all passed away, even the Raja of Khetri. He died of a fall from a high tower at Secundra, the Tomb of Emperor Akbar. He was repairing this old grand piece of architecture at his own expenses at Agra. On one day while on inspection he missed his footing and it was a sheer fall of several hundred feet. Thus we sometimes come to grief on account of our zeal for antiquity. Take care, Mary, don't be too zealous for your piece of Indian antiquity."

When requested by Pandit Jhabermalji, Swami Akhandanand further narrated to him some incidents which the Pandit has incorporated in his book. Swami Akhandananda says that the Maharaja had a very bad habit of rising late and he himself was an early riser. When, one day, he told him that it was not a good thing to rise so late, as according to the *Shastras*, Lakshmi, the Goddess of Wealth forsakes Lord Vishnu even if he continues to remain in bed after sunrise. At this the Maharaja very politely told him that he had acquired this bad habit when he was living with Maharaja Ramsingh of Jaipur under his care and guardian-

ship with whom he had to keep company and play billiards up to 3 a.m. That necessitated his rising late. But because there was no such distraction now, he would try to mend his ways and from the very next morning the Swami was astonished to see the Raja out of bed before sunrise.

Another incident the Swami tells us about the Maharaja is that on the occasion of the latter's birthday, when a Durbar was held, and when his subjects from far and near came to pay their homage to him, he saw some poor peasants standing outside the Hall in the scorching sun for hours together. The sepoys on duty kept them away from the main gathering where senior officials and business men were allowed their seats. It was then customary for the Maharaja to take *Nazar* from highly placed people with his own hands, while the poor were not allowed this privilege and an ordinary clerk would collect the *Nazar* from them afterwards. At this, the Swami was very much pained and told the Raja after the Durbar was over that it was an act of great cruelty on his part to neglect the peasants who were his *Annadata* (givers of food) and not to give them his *Darsan* for which they came from such long distances. The Raja admitted his mistake and expressed regret for it. From the next year, he promised to take the *Nazar* from the peasants himself and his biographers say that he not only acted according to his promise and took the *Nazar* with his own hands, but talked with each of them, which much pleased the simple folks.

These incidents only go to show in what great esteem the Raja held the Swami's *Gurubhais* also.

I have quoted earlier the letters to the Maharaja by Swami Brahmananda, Swami Shivananda, Swami Ramkrishnananda, and others. I reproduce two letters from Maharaja Ajit Singh to Swami Akhandananda, which show the regard he had for the latter.

Agra, 26th December 1894

Dear Swamiji Maharaj,

I have duly received your several letters but am sorry that I could not reply though I had once desired Pt. Luxminarain to reply once. The cause of all this was my being busy with state affairs, and travelling from Agra to Khetri and then back again. I shall again leave this for Khetri by tomorrow's evening train for perhaps you know Col. Trevor the A.G.G. is to visit Khetri on the 4th and 5th of January; then again I shall have to do a great deal for the preparations (Sic) of the marriage of my daughter which is to take place about the end of January.

I hope you will excuse me for not replying your letter and keep on writing to me. You know how I value you all Guru-Bhaies of Swamiji Maharaj Sri Vivekanandaji, so you need not judge me by finding such mistakes on my part. I have received two-three letters from Sri Swamiji but in none of them he said anything about his returning.

He had sent a "Phonograph" to me as a present perhaps you know.

Thanking you for so many wise instructions contained in your several letters and especially for those in the last one.

Yours very truly,  
AJIT SINGH

THE GOOD AND WISE IN LIFE ARE FEW

225

Mt. Abu 26th June 1895

Dear Swamiji Maharaj,

I was very glad to hear through M. Jugmohan Lall about your being in Jeypore and asking about my welfare.

A Swami Gyananundji, perhaps you know, was staying here from several days, but he went yesterday. He is a good man and I liked him whenever he came to see me. Probably he may see you at Jeypore.

It is raining here almost always now-a-days, so it is not very pleasant to stay here long. But I cannot tell for certain when I shall leave this, for I have got no news of rains from my part of the country. I presume, the hot winds must have ceased to blow undoubtedly, by this time, but it must be rather muggy or hot, yet in the plains. How do you feel it at Jeypore and what is the temperature there in these days ?

You might have heard from M. Jugmohan that I had heard from Sri Swami Vivekanandji M. Raj, a short time ago. Nothing is known for certain as to when he comes back to India.

Hoping this will find you in excellent health.

Yours sincerely,

AJIT SINGH

In the first letter from Agra, on the 26th December 1894, it is mentioned that a 'phonograph' was sent by Swami Vivekananda as a present to the Maharaja. We also find a mention about it by the Swami in a letter addressed to Sri Alasingha Perumal on 31st August 1894 from U.S.A. wherein he says : 'Now I have sent a phonograph to Khetri Raja.....' The Swami sent with this phonograph a record of a talk by himself on the duties and responsibilities of a Raja. On receipt of this phonograph, along with the record, the Raja held a Special Durbar in the famous 'Durbar Hall' where all the leading citizens of the town were invited and the record was played with all ceremony. This I think is another rare honour, besides the presentation of the address on behalf of the Ramakrishna Mission, which the Swami bestowed on the Maharaja. Most unfortunately, the record is no longer in existence and we are deprived of the pleasure of hearing the Swami's sacred and melodious voice because of sheer negligence on the part of the Keeper of the State records and documents. I am told that the record was sold as a part of unserviceable stores to some *Kabadi* a few years ago.

While Swami Akhandananda was in Khetri, he received some very important letters from Swami Vivekananda from America, containing instructions which formed the general basis of the work to be undertaken by the future Ramakrishna Mission. This is what he says in one of his letters written from America in 1894 :

.....It is a great pleasure to me to learn that you have gained your health to a great extent by your stay at Khetri.....

Try to develop spirituality and philanthropy amongst the Thakurs in the different places of Rajputana. We must work, and this cannot be done by merely sitting idle. Make a trip now and then to Malsisar, Alsasir and all

the other "sars" that are there. And carefully learn Sanskrit and English. Gunanidhi is in the Punjab, I presume. Convey my special love to him and bring him to Khetri. Learn Sanskrit with his help, and teach him English. Let me have his address by all means.

Go from door to door amongst the poor and lower classes of the town of Khetri and teach them religion. Also, let them have oral lessons on geography and such other subjects. No good will come of sitting idle and having princely dishes, and saying "Ramakrishna, O Lord!"—unless you can do some good to the poor. Go to other villages from time to time, and teach the people the art of life as well as religion. Work, worship and Jnanam (knowledge)—first work, and your mind will be purified; otherwise everything will be fruitless like pouring oblations on a pile of ashes instead of in the sacred fire. When Gunanidhi comes move from door to door of the poor and the destitute in every village of Rajputana. If people object to the kind of food you take, give it up immediately. It is preferable to live on grass for the sake of doing good to others. The *gerua* robe is not for enjoyment. It is the banner of heroic work. You must give your body, mind and speech to 'the welfare of the world'. You have read : मातृदेवो भव ; पितृदेवो भव । 'Look upon your mother as God, look upon your father as God',—but I say, दरिद्रदेवो भव ; मूर्ख देवो भव । the poor, the illiterate, the ignorant, the afflicted—let these be your God. Know that service to these alone is the highest religion—Ever yours, with blessings.

VIVEKANANDA.

Swami Akhandanand was in Khetri for more than two years when he got an opportunity to study the Maharaja from very

close quarters. As a result of which he observed on one occasion that 'in reality Raja Ajit Singh was a great devotee and a main pillar of help to Swamiji'. In fact this Royal devotee of Swami Vivekananda was never satisfied by doing his duty to the Swami, his family and his gurubhais alone but as we have seen he also loved and respected everybody who was even remotely connected with him. It was, therefore, natural that the Swami too, though a Syanasin and had severed all his connections with his near and dear ones, could not but reciprocate with his love and got attached to him.

We have already seen how the Swami felt hurt personally when anybody talked ill of Ajit Singh. From the biographers of Ajit Singh we learn that when he was trying to free himself from the subjugation of Jaipore State backed and supported by his most illustrious friend and legal adviser Pt. Motilal Nehru, that legal luminary of hallowed memory, a conspiracy was hatched up by the then Ruling clique of Jaipur to dethrone him and send him into exile. The Swami came to his rescue in his own way. In one of his letters to Swami Brahmananda as we have seen earlier the Swami wrote in a very inspiring tone, 'who on earth possesses the power to put the Raja of Khetri down ? *The divine Mother is at his elbow ?*

But the Raja at about this time was very much depressed in his spirits on account of the constant anxiety caused by these internal troubles. The Swami, in order to boost his spirits up and keep him in good cheers, wrote an encouraging poem which has since been frequently quoted by his biographers and admirers. Needless to say that these encouraging and fiery words of the Swami rendered into a verse put great heart in the Maharaja, who successfully faced the situation and got over the difficulties facing him at the time. Here is the poem the friend, philosopher and guide wrote to him :

THE GOOD AND WISE IN LIFE ARE FEW

229

HOLD ON YET A WHILE, BRAVE HEART

If the sun by the cloud is hidden a bit,  
If the welkin shows but gloom,  
Still hold on yet a while, brave heart,  
The victory is sure to come.

No winter was but summer came behind,  
Each hollow crests the wave,  
They push each other in light and shade;  
Be steady then and brave.

The duties of life are sore indeed,  
And its pleasures fleeting, vain,  
The goal so shadowy seems and dim,  
Yet plod on through the dark, brave heart,  
With all thy might and main.

Not a work will be lost, and no struggle vain,  
Though hopes be blighted, powers gone,  
Of thy loins shall come the heirs to all,  
Then hold on yet a while, brave soul,  
No good is e'er undone.

Though the good and wise in life are few,  
Yet theirs are the reins to lead,  
The masses know but late the worth,  
Heed none and gently guide.

With thee are those who see afar,  
With thee is the Lord of might,  
All blessings on thee, great soul,  
All blessings pour on thee, great soul,  
To thee may all come right.



## Appendix

### Vivekananda in the eyes of an eminent contemporary

WHILE studying and collecting the materials throwing light on this new aspect of the life of Swami Vivekananda, the author came across a very interesting letter written by Swami Ram Tirtha, an outstanding sanyasi and a worthy contemporary of Swami Vivekananda, to Vyakhyan Vachaspati Pandit Dindayalji Sharma, the well known orator and leader of Sanatan Dharma of those days, through the courtesy of his son Pandit Maulichandra Sharma. Pandit Dindayalji Sharma was a vastly learned man and was held in very high esteem even by the then leaders of the country like Pandit Madan Mohan Malavya, Lala Rajpatrai and others.

Though both Swami Ram Tirtha and Swami Vivekananda had attained a highly advanced stage of spirituality and both lived and worked in the same field and for the same cause, there was no evidence on record till now that they had ever met and exchanged notes. Swami Ram Tirtha like Swami Vivekananda took to sanyas early in life and was a great exponent of Vedanta. He also extensively toured and lectured both in India and America and preached the tenets of Vedanta in a language which could be easily understood even by ordinary people.

It may be noted that prior to his taking to sanyas Swami Ram Tirtha was known by the name of Tirtha Ram and was a Professor at F.C. College, Lahore. When Swamiji visited the town of Lahore along with Xavier couple and Mr. Goodwin and three other Sanyasins in the first week of November 1897 Swami Ram Tirtha got an opportunity of listening to his lectures and also conversing with him. He wrote a letter in Urdu to Pandit Dindayalji Sharma on the 16th November 1897 from Lahore wherein he has practically opened up his mind and poured in his impressions, unreservedly, about what he heard from and thought of Swami Vivekananda.

During this memorable year of the Centenary Celebration of Swamiji an English translation of this hitherto unpublished letter will, I think, be liked by his admirers and devotees being an appreciation of a contemporary of wide international reputation and highly developed spirituality.

*English translation of the letter written in Urdu by Sri Tirtha Ram, later known as Swami Ram Tirtha, addressed to Pandit Dindayal Sharma, Vayakhya Vachespatti.*

*Jaya Madhava Radha Ramana Ji Ki.*

Shri Maharaj Ji,

Pranam. After ten days stay here, Swami Vivekanandji left for Dehradun yesterday (Monday). He delivered here three lectures in English. Swamiji was the guest of the Sanatan Dharma Sabha. He stayed at the Haveli of Raja Dhyan Singh. The first and the last lectures were delivered at the same place. He is unwell these days and it has become necessary for him to take meat and vegetables as advised by Doctors. He smokes Hukka also. Three Sanyasis (from Bengal) and three Englishmen including an English woman accompanied him. (They were Savier couple and Mr. Goodwin—Author). One of these Englishmen was a reporter who took down his lectures when they were delivered and was sending despatches to the editors of "BRAHMAVADIN" and other papers. This Englishman is a man of great ability and he has the deepest devotion towards Swamiji. The other two Europeans are very rich and generally they bear all the expenses of Swamiji. The first and the second lectures have already been published in "The Tribune". It is likely that the third lecture may also be published in that paper. The subject of the first lecture was "Principles common to all Hindus". It was a fairly good lecture, but for some persons it can be said to be very good also.

The second lecture was on "Bhakti". This did not impress. Many people were disappointed. The third lecture was on "Vedanta". This lasted for full two and a half hours. The listeners were so deeply engrossed and it created such an atmosphere that

all idea of time and space was lost. At times one reached the stage of realisation of absolute 'abhesa' between oneself and the cosmic 'atman'. It struck at the roots of ego and pride in self. In short, it was such a grand success as you come by once in a way. Listeners were in great number and for all of them—whether Englishmen, or Muslims, or Arya Samajists, or Brahma Samajists—it proved an eye opener. The Principal and other European Professors of the Mission College were also highly benefited.

There were public lectures no doubt but Swamiji's knowledge is not so truly reflected in lectures as in his conversations. He excels in conversations. I listened to his talks with the leaders of Arya Samaj and Brahma Samaj in private. He answered their questions in such a devastating manner and presented before them such a picture of their principles that they returned completely non-plussed. And the beauty lies in the fact that he never uttered a single word which could offend their feelings. In a very short time he got them to admit the baselessness of their own principles. Arya Samaj suffered much damage. Swamiji supported in public the Puranas, Shraddha and Murti Puja. Swamiji is a good Pundit also. He remembers a large number of *Srutis* by heart. He has studied *Shankara Bhashya*, *Shri Bhashya* and *Madhva Bhashya* on *SHARIRAKA SUTRAS*. He is going to read the *ANU BHASHYA* of *Ballabhacharyaji*. He has a mastery over *SANKHYA* and *YOGA*. Of *BHAGVAD GITA* he is a great exponent. And he sings melodiously.....

Now you may please do me the honour and pleasure of learning about your wellbeing and your doings. The whole of this city has benefited by the arrival of Swamiji.

.....Swamiji had been very kind and affectionate towards myself.....

Your Slave  
Ram

F. C. College, Lahore.  
16th Nov. 1897.





“.....enchantingly revealing, hitherto unpublished letters) throw a new light on Swamiji's life and should be regarded as a historical treasure of supreme importance. Scholars and historians carrying on the study of his life will have to fall back on this inexhaustible treasure of this work. A unique monograph.....”

*Swami Sambuddhananda*  
General Secretary, Vivekananda  
Celebration Committee,  
President, Ramakrishna Mission

“.....all the new material you have presented.....is fascinating and valuable. Swamiji's devotees will surely welcome this contribution to the history of his life, for the more knowledge we have of the great Swami and of those associated with him, the richer our own lives will be.....”

*Marie Louise Burke*

Authoress of 'Swami Vivekananda In America New Discoveries.